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SPRING COMES TO SWITZERLAND IN A BURST OF GLORY

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Hugh S. Magill, *General Secretary*

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Editorial

The Journal *This Month*

THIS month the *Journal* contains especial articles on mental hygiene and personal guidance and their place in a program of Christian education.

e subject is important and significant.

ere was a day when "personal work" bulked more ly in the work of the church than it does today. idual work for individuals was the subject of a ly-used book written by a great Sunday school leader generation ago. The "personal work" idea had much that was good; along with its many values, however, developed some serious weaknesses due largely to adequate conception of the total process by which nality develops. Partly due to this mistaken view has been a swing of the pendulum over to mass ements, to a "group process," and to carefully- ned "programs" that were somehow supposed to antee success.

the shuffle between these two extremes the individual his personal needs have been often overlooked. He ming into his own again today, however. Personal ance, the personnel movement, emphasis upon per- l counseling, mental hygiene, the behavior clinic, vo- nal direction—these and kindred phrases emphasize a ly scientific return to the neglected but inescapable vidual. These movements have great significance for stian education and the editors, therefore, gladly te to them the special articles in this number of the *nal.* They do so in recognition, above all else, of example of the Master Teacher who spent so much of brief time allotted to him for his urgent task in giving onal guidance to individuals.

Beauty Magic

FE has loveliness to sell," writes a modern poet, but in these days of depression it is well to remember also that life has loveliness to give away. Often kes times like these to make us sensitive to the abun- ce of beauty with which we are surrounded. When ds are troubled and fearful and the world is full of rtainties, we need the quiet and calm and stability ch come from a consciousness of beauty—beauty ch need not, nay, which cannot be purchased but only d with and enjoyed—

he glory of a sunrise or the splendor of a setting sun.
temple spire, an evening star, and a new moon hovering near.
unlight through a baby's hair and "Children's faces looking up, Holding wonder like a cup."
regal lily in a florist window.
ulls sailing over a white-capped sea.
beautiful book in a friend's library.
maiden harmoniously and beautifully attired.
A snatch of song, a breath of pine, a poem lit with golden flame."
bit of inspiration from an artist's brush.
A mother with a song on her lips setting her house in order.
Snow-white curtains at a tenement window.
The vocal and silent melody of praise which a spring morning sings to its Maker.

Indeed, those who have eyes to see declare:

> "No day has ever failed me quite:
> Before the grayest day is done
> I find some misty purple bloom,
> Or a late line of crimson sun.
> Each night I pause—remembering—
> Some gay, adventurous, lovely thing."

For days when life seems unusually colorless there are available at one's beck and call those mental pictures of remembered beauty—

Snow-capped mountains on a hot summer day.
A quiet village street through an avenue of trees.
A phantom ship, with its colored lights, slipping silently across a moon-lit lake.
A sacred spot along a wooded path.
A memorable hour at a symphony concert.

Fear and doubts and worry cannot long remain where a love for beauty has a permanent dwelling place, for where beauty is, there is God, and where God is, harmony and love and peace abide.

"Let the beauty of the Lord be upon us" that through its magic power we may hear his voice speaking refreshment and peace and joy to our souls.

The Worst Enemy of Youth

A PROMINENT religious leader recently said: "Agnosticism and the teaching of evolution in the American high schools are the two leading enemies of modern youth." One may seriously question the truth of this statement. Without a question the outstanding enemy of modern young people is the man who says he is a Christian but who is not.

Recently in a certain town which may have been any town in the country, a certain business man was foreclosing on farmers all around the town. He owned a large amount of property in town. A public dance was held in one of the buildings. It was a known fact that this public dance was very poorly supervised and that on the floor above there were private rooms for rent. Nothing, however, could be done about it because this man was the town "boss." The young people of that town had heard this man pray and take part in many church meetings. They could not see a bridge long enough to connect what he professed with what he did. Inconsistency and indifference are the most hideous and subtle enemies of modern youth.

Religious educators can prepare young people to combat both of these enemies by setting them in fields of opportunity and surrounding them with rich and wholesome experiences. Give young people fine appreciations, a Christian philosophy of life, a living and vital experience of God and they will be prepared for the hazards as well as the joys of life.

"Let Not Your Heart Be Troubled"

IN THESE days of anxiety, let us recall these words of Jesus, "Let not your heart be troubled."

One may well ask, how can that heart fail to be troubled which feels the burdens of the present situation? How can one hear of the malnutrition of little children, of the spread of disease, of the increase of mental breakdowns, of the growth of pessimism, of wars and rumors of wars, of the threatened disintegration of civilization—how can one live in such a time as this, and keep an untroubled heart? Surely if there ever was a period in human history when anxiety was justified, this is the time; and surely no man, save an unfeeling brute, who lives utterly unaware of the needs of others, can view the suffering, both mental and physical, which is afflicting his fellows without sharing that suffering.

"Let not your heart be troubled!" How strange these words sound in the midst of our present surroundings. But have we considered their meaning in their setting? They represent no call to a superficial optimism, a careless sort of good cheer. Far from it. They offer no release from suffering; rather a call to share it. They suggest no easy way out of difficulties; rather a challenge to face them. They were spoken to a group of men who were sad and discouraged and, it seems reasonable to suppose, even more bewildered and terrified by the prospect of the future which they faced than are any men of today. Jesus had let them catch a glimpse of the trials just ahead of them. He was to go away from them, he who had been their friend, their leader, their inspiration. The puzzled question of "Whither goeth thou?" suggests the troubled and frightened state of mind in which Jesus found his disciples. And the wistful, "Why cannot I follow thee now?" suggests their longing to find a way of escape from the insecurity and the sufferings which they felt lay ahead of them.

To these men in this situation Jesus said, "Let not you heart be troubled." But he did not stop with a mere exhortation to keep up their courage. He gave them a reason for their courage. "Ye believe in God." Fortifie with faith in God, the God whom Jesus had taught them to know, the God of love, of understanding, who worke in the world with his children, making for righteousness fortified by this faith it would be possible for men to hea a call to calm confidence of spirit even in the midst o terrible uncertainty an fear.

But Jesus said more "Believe also in me." Her he indicated how they wer to face the difficulties tha confronted them, overcom these difficulties, and g forward to greater achieve ments than the world ha yet known. The way whic he had shown them—th way of sharing the burden of others, of relieving thei distress, of bringing t their hearts the joy o friendship, of strengthen ing their waning confidenc in themselves, of helpin them to find the supreme satisfaction of fellowshi with the Father—this, h said, was the way out o depression of spirit int glorious abundance of life

The call to discipleshi to Jesus Christ has neve been a call to a life of ease of luxurious dependenc upon the efforts of an other. It has always bee a call to a courageous ad venture in faith. But i has always been a call t such an adventure, not i utter loneliness, but in fel lowship with God, who, a Dr. Shackford so beauti fully indicates in the poem on this page, is out ahead in the midst of the struggle And there will we find him

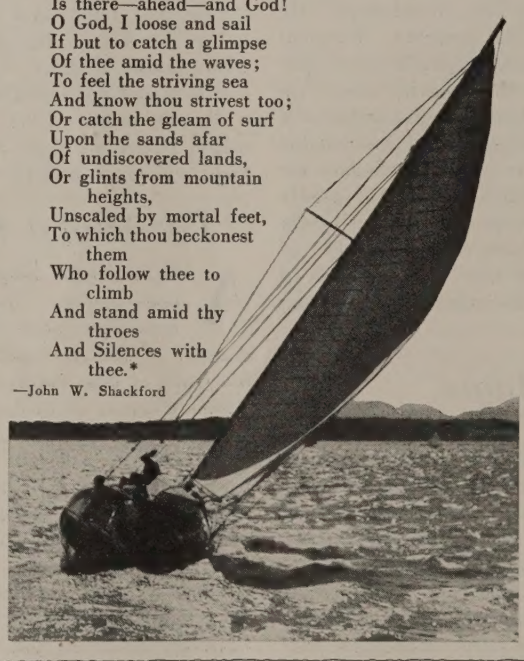
If the Christian religio means to those who em brace it all that it may mean, they will hear today th words of Jesus, "Let not your heart be troubled; ye believ in God, believe also in me," and hearing them, they wil go forth into the difficult and wearying situations whic they must face with a courage which will enable them t meet their own problems triumphantly, and to dispel the gloom from the hearts of their friends. They wil become men and women from whom radiate confidenc and cheer because they are men and women who are able to "face the tempest's teeth," knowing of a surety that God is there.

That Way—Ahead—Is God

THAT way—ahead—is God,
Forward I strive to him,
Cut ropes that hold me fast
To harbor safe and snug,
And face the tempest's teeth,
And ride the roaring wave.
So I myself shall know
The storm, the sea, the dark,
And lands beyond the sea,
And mountain heights, and God.
Ahead! He leads the hosts
That strive and change the world.
That way is God, the Inspirer,
Author of man's unrest.
That way where breakers threaten
I breast the waves to him.

The sea! The living sea
Is there—ahead—and God!
O God, I loose and sail
If but to catch a glimpse
Of thee amid the waves;
To feel the striving sea
And know thou strivest too;
Or catch the gleam of surf
Upon the sands afar
Of undiscovered lands,
Or glints from mountain heights,
Unscaled by mortal feet,
To which thou beckonest them
Who follow thee to climb
And stand amid thy throes
And Silences with thee.*

—John W. Shackford



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The Annual Meeting of the International Council

HE annual meeting of the International Council has become one of the most important events of the year in the field of Christian education. This year ieeting began on Monday, February 8, with meetings e committees of the Educational Commission which nued through Tuesday; Wednesday and Thursday, fully occupied with meetings of the seventeen pro- nal advisory sections, representing all the different s of the work. On Friday and Saturday the Edu- nal Commission held its annual meeting and consid- reports and recommendations brought before it by everal committees of the Commission and by the pro- nal advisory sections. The Board of Trustees held ncheon meeting on Monday, February 15, and the an- meeting of the Executive Committee, which is the eme governing body of the Council, was held on Mon- and Tuesday, February 15 and 16. A vast amount of ness was transacted, and actions taken which will t and govern the work of the Council for the en- g year.

his annual meeting has become in fact an assemblage e leaders in the field of Christian education, including staffs of the educational boards of the denominations, staffs of the state and local councils of religious edu- n, directors of religious education in local churches, essors of religious education in universities and col- s, together with many Christian laymen who are deeply rested in the success of this work. Notwithstanding the nomic depression, more than six hundred persons stered, the great majority of whom were from outside Chicago, some coming long distances and even paying r own expenses in order to be present.

robably the most outstanding feature of the recent ting was the fine spirit of fellowship which prevailed ughout. These Christian workers came from all the erent Protestant denominations, but the cohesive forces Christian faith and endeavor are far more potent than divisive influences of sectarianism. A fellowship din- was held on Wednesday evening, attended by more n two hundred, and it was voted that such a dinner be le a special feature of the annual meeting in 1933.

ne of the marked emphases of this meeting was the ortance of continually making explicit in all of the k of the Council a positive Christian faith and a more plete dependence upon God—the divine side of reli- n. Those who have consecrated their lives to the cause Christian education are seeing more clearly than ever re that the more closely we follow the spirit and hod of the Master Teacher, the more certain we may of the correctness of our educational processes, and more important than programs and curricula, which are all striving to bring to the highest standards of an attainment, are the spiritual insight and strength ch come only from an abiding faith and trust in God.

he most important subject considered by the Educa- al Commission was the *Curriculum Guide* which, when eloped in accordance with present plans, will contain en books to be issued as educational bulletins. Three hese books were considered at this meeting: Book One, a prospectus of the *Guide*, containing the basic principles and objectives which have been adopted by the Council as underlying a complete program of Christian education, together with an outline of the remaining books; Book Two, dealing with the essential principles of a complete program of Christian education for children; and Book Three, dealing with the principles underlying a complete program of Christian education for youth. These three books will be further revised in the light of the criticisms and suggestions made and it is hoped they may be released by the Educational Commission at its meeting during the last week of April, to be issued in printed form.

Among other very important subjects considered at the annual meeting, but which can only be mentioned here, are: the accrediting of state councils; a *Manual for County and Local Councils;* a study of summer schools and camp conferences; two additional numbers of the Christian Quest series on Mother and Daughter observance and Father and Son observance; a bulletin giving a description of available materials for intermediates; a uniform report blank for vacation church schools; a uniform field report blank; a bulletin on *Measurement in the Church School;* a bulletin on *Case Study Methods;* a document setting forth the purpose and principles of field supervision; plans for a *Manual for National Leaders of Young People's Work;* plans for the improvement and expansion of the leadership training program; and the adoption of the emphasis for 1932-34 with the covering slogan of "Increase"—in attendance, working capacity, and spiritual life. The Improved Uniform Sunday School Lesson Outlines and the Group Graded Sunday School Lesson Outlines for 1934, together with the Home Daily Bible Readings for 1934, were released for printing and are being distributed to Sunday school editors and publishers.

One of the newest developments was the announcement of an offer by national broadcasting systems of free periods for the broadcasting of programs of Christian education, provided these are developed and approved by the cooperating denominations through the International Council. A committee on the use of the radio in religious education was appointed, and an experimental program over a local Chicago station was approved.

A proposed amendment to the By-laws of the Council changing the name from International Council of *Religious* Education to International Council of *Christian* Education was thoroughly discussed, but final action was postponed for another year during which time a committee will make a thorough study of the whole subject and report thereon.

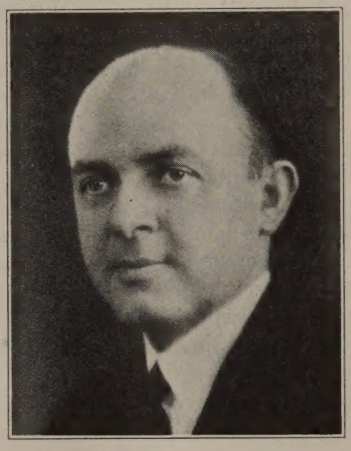
All friends of the Council were delighted and encouraged by the fact that it had been possible to close the fiscal year 1931 without a deficit. This was due to the loyal support of the many friends of the Council, with the cooperation of the members of the International Council staff and office force, who, in addition to generous gifts to the deficit of 1930 and the regular budget, also voluntarily contributed ten per cent of their salaries during the last half of the year, and agreed to make a like contribution for the year 1932.

The Council has made recognized progress during the ten years of its history and, as it enters its second decade, looks forward to increasing opportunities for service in the cause of Christian education.

Humanity's Need of the Christian Religion

By NORRIS L. TIBBETTS*

MANY people today approach this theme with a question in mind. Previous generations of Christians, living in a very different kind of world, would have been quick to affirm against all comers that the one and only way to meet humanity's need was through the Christian religion. In part this conviction represented a tradition which had been accepted and transmitted through the centuries. In part, it was nurtured and strengthened in the warm atmosphere of actual experience. Our generation, suspicious of traditions which may have preserved the semblance of a truth from which the life had escaped, has turned more and more to experience. If Christianity, as many believe, can meet humanity's need, that fact will have to be proved, not through theory and affirmation, but in constructive action.



NORRIS L. TIBBETTS

Christianity is called upon to justify its claims in our day by the magnitude and variety of human need. To meet this need is a stupendous task. New areas of life have been uncovered with the result that simpler needs have been joined by others which are both numerous and complex. Psychology, for instance, has discovered much in the hinterland of the individual personality which indicates new aspects of human need. Building a strong character may involve knowledge, changes in environment, struggles of the soul, of which neither a man nor his friend are at first conscious. The practical developments in science have increased the complexity of life and introduced human need in new forms with the same advances which have added to human comfort and convenience. The growing proximity of races and nations has increased the possibilities of trade in new markets, but has multiplied the conditions which aggravate economic and military strife. In coming to grips with the eliminators of war, Christianity is dealing with only one of several phases of human need which surpass in extent and intensity anything the world has wrestled with before.

Christianity is also challenged by science. Some regard this challenge as unfriendly. In fact, when science began to move dramatically into the foreground of attention, many orthodox Christians set themselves to oppose science to the death. Happily these two which first viewed themselves as antagonists have come to a better understanding of each other. They have discovered that they are comrades in a common cause. Like good friends, they serve as a check upon each other: Christianity checking the tendency of science to overlook human values, and science checking the tendency of Christianity to be satisfied with unexplored hypotheses. The result for Christianity, at least, has been a more valiant effort discover the heart of Reality and in the light of its tru to serve human need.

The many detailed needs of humanity may be gathere into one central need for what Jesus called the mo abundant life. Here is a sick man. Health for him the more abundant life. Here is an ignorant man. Know edge will help him toward a more abundant life. He is a man who is at odds with his fellows. Restoration society opens the way to the more abundant life. Med cine, education, psychology may co tribute to the more abundant lif What is the unique contribution Christianity?

First, there is Christianity's way interpreting the universe. Th mechanistic intrepretation puts th universe on a machine basis. Th humanistic interpretation elevates ma and makes human values central The former is significant for its em phasis on law. The latter renders necessary service by centering atte tion on the welfare of humanity an humanity's essential part in workin out its own salvation. But the Chris tian interpretation, which should wel come both these emphases, insists tha we are in a universe which can only b complete when we allow for a growin conception of God. Central in th scheme of the universe is that Presence to which Jesus thinking in human terms toward the ultimate, gave th meaningful name "Father." Let us admit that this i faith. But let us also see what such faith does for huma life. The cold world of the mechanist becomes a hom congenial to the highest welfare of humanity, and pro vides a sense of security in whose assurance life find one essential condition for its most perfect development as students of child and home life have repeatedly de clared. The determination of the human spirit to striv toward its best is aided by the dynamic of that powe not ourselves which makes for righteousness. The good ness of the human heart does not seem like a tiny, futil candle whose light will be extinguished upon the shore of time, but a little of that radiance which lighteth ever man that cometh into the world. Humanity needs th Christian religion to complete its interpretation of th universe.

Humanity also needs a guide for conduct. Our great est modern problems are not in the realm of the physica but of the human. People have much less difficulty i accommodating themselves to the laws of nature than i adjusting themselves to each other. The problems of th physical world are more objective. The problems of th social order are often so personal that a few individual

*Minister, Hyde Park Baptist Church, Chicago, Illinois.

(Continued on page 47)

Mental Hygiene—What Is It?

By FLORENCE TEAGUE

WITH increasing knowledge of ourselves and our fellowmen we are coming to recognize the fact that there is an infinite variety of mental difficul- so that we are no longer able to make a simple class- tion of all individuals as either sane or insane. Dr. ence M. Hincks of the National Committee for Mental iene makes the following interesting statement: "Our nishes in the preventive field are leading us to the con- ion that departures from mental health are more uent than we had supposed. If one were to study an age group of adults—say a group of twenty—it would, ll probability, be found that several have unresolved flicts that seriously interfere with mental health and iency—that a number have twisted personalities and gled emotional lives—that in this group of twenty e are more with significant mental ailments than with ally serious physical ailments."

We are frequently astonished at the behavior of other ple, especially that of our families and friends, whose duct we have such excellent opportunities to observe. are often surprised at our own reactions too. "I know w I ought to feel," says one, "and I am disgusted with self because I feel another way entirely." We are ressed because of our own inadequacy to meet some cific situation. While wholesome religious experience one of the most valuable assets for happy living, yet ply religious persons, and persons with rich resources education and culture, may find themselves in a state difficulty from which they seem powerless to free them- ves, however much they may long to and however much y may try.

THESE MENTAL DIFFICULTIES CAN BE OVERCOME

It is rather comforting to embrace the view that we ve been born with certain characteristics—that we are *urally* sensitive, or over-conscientious, or prone to un- sonable fears. More and more we are finding out, wever, that it is possible to understand and to get rid many of our undesired ways of feeling and acting.

We now know that much so-called insanity once con- ered hopeless may be successfully treated, and the suf- ers restored to productive activity in normal life. More- er, potential cases of nervous and mental breakdown n be avoided, often through fairly simple measures. e same thing is true of lesser difficulties, such as un- ppiness in family life, and failures in school and on os. In still other cases there have been no obvious fail- es of adjustment such as these, and yet people are ing at half speed, so to speak. They worry; they fail get along with other people; they are sensitive or jeal- s, and to that degree they are wasting vital energy that ght be directed into useful and productive channels. ost of us could be much happier than we are, and more eful. Mental hygiene may be one means of finding a tter way.

Mental hygiene is the application of the principles veloped by psychology, neurology, physiology, and other ences to the maintenance of individual mental health. place in the treatment of serious mental disorders has long been recognized, and it is rapidly coming to be regarded as one of the most important branches of preventive medicine. There is considerable evidence that its significance will come to loom even larger in the minds of parents, teachers, doctors, social and religious workers, and all others to whom the happy adjustment of the individual to his environment is a matter of concern.

THE MENTAL HYGIENE MOVEMENT

As an organized social movement, mental hygiene began chiefly with the effort to improve the care and treatment of the mentally defective and the insane, but its scope during recent years has been very greatly extended. One of the chief present fields of its activity is childhood, long before active mental difficulties are popularly supposed to begin. Prevention and cure are two major objectives, and a third significant purpose is that of the actual enrichment of the lives of persons who are not physically or mentally ill, and who would never become subjects for institutional care.

The scope of the mental hygiene movement is indicated by the establishment of mental hygiene clinics, child guidance and habit clinics, clinics for the special study of delinquency, and also by more adequate provisions in hospitals and schools for the diagnosis and treatment of the milder forms of mental disorder. The state and national committees for mental hygiene are making available to teachers and parents a large amount of literature dealing in popular form with behavior problems, so that much of the best thought of our time is available to laymen. The list of publications of the National Committee for Mental Hygiene is in itself full of interest, with such titles as the following: "The Development of a Wholesome Personality"; "How to Be Popular"; "Are We Helping or Hindering Our Children?"; "About 'Insanity'—What Some People Still Believe vs What Science Teaches Today."

Fortunately enough, the general public is usually interested in the subjects with which mental hygiene deals. What, in fact, could be more intriguing than the observation of our own behavior and that of other people, and the effort to understand and to some degree control it?

Like any other new movement, mental hygiene has to break through a certain amount of prejudice and suspicion, and it also must rise above the mistakes of its own overjealous supporters. An intelligent public opinion is highly desirable. Gradually we are becoming better informed; modern fiction gives increasing evidence of the degree to which such matters have come to occupy a place in our thinking. A great step forward has been made when people in general recognize the fact that behavior problems and mental disorders call for expert treatment rather than for the blaming of the individual.

THE PRACTICAL APPLICATION OF MENTAL HYGIENE

One of the things at present most to be desired is an understanding, non-critical attitude on the part of teachers, parents, and friends in their contacts with children

(Continued on page 48)

Faith and Fear

By

WILLIAM S. SADLER, M. D.*

A BASIC biologic emotion, one, I think, that ranks next to hunger, is that feeling of fear which is associated with the instinct of flight. In the animal world and to primitive man, fear must have served a very valuable purpose—fear-thought was really essential to racial survival—but under modern conditions of living, its value in this respect has been greatly lessened. Nevertheless, we who are the progeny of fear-dominated ancestors are born into this world with a very large capacity for experiencing fear. Ideally, of course, our fear-thought should be transmuted into *forethought*, but many of us fail to make this shift. Especially is this true of those who were frightened in early childhood through the faulty child-culture methods of their elders.

Now, fear was not so objectionable from the health and happiness standpoint when it manifested itself in a succession of outbreaks which came and went with the immediate experience. But when the human mind is taught concentration, is trained to put itself on some one idea and to stay there, if that idea chances to be a fear-thought, the stage is set for real trouble; for chronic fear, the result of this concentration, is nothing more nor less than chronic worry, and worry, with its cankering care, anxiety, and other compelling influences, is one of the greatest curses of modern civilization.

Another thing to be borne in mind is that when primitive man experienced a fear it was a part of his program of fleeing from danger or of taking his stand to resist the enemy and that *he always gave it expression in some form of immediate bodily activity*. The fear, as it were, was promptly eliminated through physical exertion. That is, he *did something about it*. The trouble today when we indulge in fears—many of them fictitious, very much like those of the old farmer who explained that he had had many troubles, most of which never happened—is that we sit quietly in our easy chairs or go about our routine affairs and are unable to give these fears immediate and active eliminative expression. If, every time present-day men and women entertained a fear, they could vigorously pommel a punching bag, it would probably be a great help in preventing that fear from settling down into the subconscious mind as deleterious emotional sediment.

But what are we going to do about fear as it is related to modern civilization? One of the first facts we must come to recognize is that faith—by which I mean hope, optimism, courage, and self-confidence—is the only known cure for fear—the sovereign remedy for this hang over from primitive civilization.

Of course, faith as here defined is a large order. I embraces faith in one's fellows, faith in Nature and th Power that gives us life and well-being, and, last but no least, religious faith, personal faith in a Supreme Being

When we pause to realize that practically all of th "fifty-seven varieties" of nervous vagaries, neurasthenia psychasthenia, nervous exhaustion, worry, and the variou neuroses—such as anxiety, compulsion, fatigue, and in adequacy—not to mention hypochondria, melancholia and hysteria, owe their existence to some underlying emo tional state of fear, when we recognize all of the miserie that fear can produce, and when we further recognize tha the only known basic cure for these psychic ailments i more faith, then we come to place an entirely new valua tion upon this state of mind, this confidence of soul, tha is represented by faith.

Now, while faith in the doctor, in a healer, a system o medicine, or a regime that may be nothing more or les than simple mind cure—a mere *secular* faith—yield worth-while curative results, nevertheless, those of us wh practice mental medicine are coming more and more t realize that the most effective form of faith we can utiliz in fighting fear, is *religious* faith.

There is no idea which can sweep through the huma mind and so thoroughly influence the emotions, so com pletely dominate the psychic state, as this. I am no blind to the fact that faith in a false and inferior religion if the faith be true and genuine on the part of the indi vidual, will produce the same *immediate* results. The re ligion need not be true and genuine in order to serve th purposes of mind cure. It is only necessary that th *faith of the individual* be true and genuine. Jesus under stood the psychology of human nature and how thes things worked when he so frequently said, "Thy faith hath made thee whole."

As our age has become more and more material an mechanistic, as our problems have become more and mor complicated, as civilization has increasingly added to it tremendous overload, there has developed a growing ten dency to become anxious, worried, and overcareful abou the manifold details and problems of our complex life At the very time when we need more faith, more spiritua influence, more moral courage, in many levels of society there has developed a gradual weakening, a decided less ening, of the influences of religious faith. At the ver time when the power of spiritual assurance could help u

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in bearing the manifold burdens of this high-speed high-tension age, there has been an actual decline of experience in our lives.

seems to me that religion as a health measure owes ower largely to this potency of faith to neutralize and by so doing to exert a preventive influence on ne hand, and a curative force, on the other, which be directed against this great and mischievous brood ear-caused nervous tensions and associated neurotic tions.

ie technic for acquiring religious faith varies with rent temperaments, but the one universally practiced h seems to be effective with the vast majority of these ous sufferers is old-fashioned prayer. Now, of course, not believe that prayer is going to accomplish any- g as it used to be so commonly engaged in: that is, as ttempt to change the weather or to improve one's ical and economic conditions. My concept of prayer therapeutic agent is that it is a technic for approach- worship, a technic for securing that relaxation of mind body which enables the soul to establish effective act with the spiritual world. Prayer is first a means aith expression. If we pray, we acknowledge our be- in a Supreme Being. If we pray, we put our minds hings and beings higher than self, that is, if we pray n approach to worship and not merely about our- es. Frequently in prescribing prayer I have stipulated riting that under no circumstances should the patient about himself; he can pray about anything else he ses, but to pray about himself, even about his fear- ed ailment, is strictly forbidden.

rayer, by directing the mind away from self and sh ailments, leads to that relaxation of body and rest- ess of mind which are essential to the attainment of worshipful attitude. It is therefore clear that, in uti- g prayer in the treatment of nervous disorders, I e in mind its employment as an approach to worship, it is this spiritual communion—what we call worship at exerts such a great and favorable influence over various nervous tendencies.

While I have intimated that faith in a spurious religion s effective *as a mind cure* as faith in a genuine and ier form of religion, it must be clear that such a state- t holds good only so far as the purely psychic phases aith are concerned as an antidote for the intellectual cts of fear. Faith in a spurious religion cannot e as can a higher form of worship. When it comes he fruits of faith, we need a faith in something which ue and genuine.

o summarize the situation as regards religious faith: ut ninety per cent of the nervous ailments which ct the vast majority of the sick people who throng our es, is due to fear—primitive animal fear. Faith is only known cure for fear. Religious faith, by lead- to the practice of prayer and worship, becomes the ter mind cure, and from a purely psychologic stand- t, as far as the scientific aspects go, faith in an in- or religion is just as effective as a mind-cure technic aith in a superior one. It is not the trueness of the g believed that gives the immediate mind-cure results rather the sincerity and intensity of the individual's n.

ut, since religious faith is the master mind cure, why ld we not, in our attempt to utilize it as a therapeu- agent, try to combine our ideas of mental medicine with those of spiritual ascendancy? Why should we allow ourselves to be deluded into the practice of the *temporary* religious mind cure of various cults and "isms"? It is our privilege to enjoy a faith that will not only serve as a mind cure for nervous ailments during *time,* but one that professes also to be a passport to the spiritual joy of *eternity.* In other words, why take a page out of psychology to start a new religion? Why take the exceedingly great and precious promises of the Scriptures out of their setting to start a healing cult? Why not take these things as we find them as a part of the matchless teachings of the gospel of Jesus Christ, and thus, while availing ourselves of the immediate and temporal healing powers of religious faith cure, lay strong hold upon these same teachings as the assurance of survival after death and the promise of a progressive existence throughout the eternal ages?

Some Helpful Reading

THE field of mental hygiene is one into which every parent and leader must venture whether he will or not. The relationships which he sustains to those with whom he works are matters of first importance. It is, therefore, necessary that such leaders understand their own reactions and know something about the wise methods of controlling them. Such books as Dr. Sadler's *The Mind at Mischief,* Overstreet's *About Ourselves,* and Stevens' *Religion and Life Adjustments* will be found helpful in developing an attitude of understanding and wholesomeness in facing one's own difficulties in achieving unified and happy personality.

In considering the importance of one's relationships in the development of the personality of others, a thorough study of as much carefully selected material as possible will be most rewarding. Such studies as *The Problem Child at Home, The Problem Child at School,* and *Children's Behavior and Teachers' Attitudes,* three books published by the Commonwealth Fund, 578 Madison Avenue, New York City, may be read with profit.

There are also some excellent pamphlet publications in this field which may be secured for a small sum. The National Committee for Mental Hygiene, 450 Seventh Avenue, New York City, issues a large number of such pamphlets. Among them are *The Family Situation and Personality Development, Success and Failure as Conditions of Mental Health, The Significance of Parental Attitudes for the Destiny of the Individual, Mental Hygiene and the Parasite, The Effects on the Child of an Unstable Home Situation.* The Committee also has a series of briefer, simple pamphlets dealing with specific problems in the nurture of childhood and adolescence.

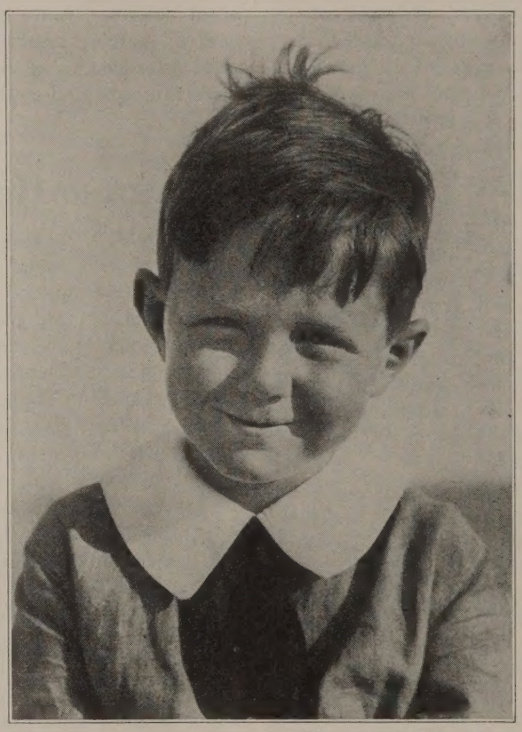
The Child Study Association, 221 West 57th Street, New York City, has among its excellent pamphlet literature several leaflets dealing with aspects of this subject. There are now being published in leaflet form some of the findings of the last White House Conference on Child Health and Protection. Several of these leaflets already issued deal with problems in the field of mental hygiene and personality development. Information regarding pamphlets now available may be secured from the American Child Health Association, 450 Seventh Avenue, New York City.

Developing Personality

By MARY DABNEY DAVIS*

STAND on the street corner and take note of the passing people. Some seem confident, joyous, and self-assured. Some seem timid and hesitant. Others express a furtiveness, suggestive of some deep-lying sense of insecurity or need to evade detection. These impressions are fleeting and perhaps superficial estimates of personality. They suggest the wide range of human experience from success to defeat and give rise to questions of "Why is this one so approachable and why does that one repel friendly advances?" Why does this person seem so direct and honest while that one seems evasive?" "What determines this thing called personality?"

There are no blanket answers for these questions. Each individual expresses his own series of experiences and to tell why an individual acts as he does requires a knowledge of his home and social and professional life, in fact of all influences which have directed his thinking. Three things we know—personality, with which we are concerned, is a register of individual thinking and acting; environment—both spiritual and material—affects the way we think and act; guidance can produce desirable behavior and help to modify undesirable behavior.



Photo, H. Armstrong Roberts

HAPPINESS IS OF PARAMOUNT IMPORTANCE IN THE DEVELOPMENT OF PERSONALITY

From a group of three-year-old children a small boy came to the teacher. "They won't let me play with them; they say that group is full." The teacher could have protectingly ushered the boy back to the group and told the others to make room for such a good boy. But life isn't that way. All through our experiences there are going to be "groups that are full," that don't need us. Conscious of that, we can withdraw within ourselves, hurt and a little sour with the world. Or we can realize that the "full group" casts no stigma on us—we don't want to be where we are not needed and there is always a right place for us. The result is self-respect and independence and usually more invitations to join other groups. Realizing this the wise teacher admitted, "Yes, that group *is* full." Then she substituted "But here is a group that needs you." The three-year-old had been guided toward a sure step on the ladder of adequate social behavior.

In an impoverished mill-neighborhood a family welfare worker wondered why the older brothers and sisters in the family seemed so much more dull and stupid than the younger children. With the same parents the inher tance was the same. Was this stupidness of the olde children an impression or a fact? To satisfy her inte est she gave intelligence tests to a large group of th children. The results indicated that the fifteen and si teen-year-old boys and girls averaged twenty points lowe in their intelligence quotient than their five and six-yea old brothers and sisters. Th conclusion seemed inevitabl that living ten years longe in an environment that neve challenged thinking, that pr vided no opportunities fo creative expression ha thwarted intellectual growth The social worker then wen to work to safeguard the po tential abilities of the young er children by helping to en rol them in kindergartens.

A child who was afraid o animals was seated in a hig chair with a friendly adul near by and given a dish o much-loved oatmeal and su gar. A rabbit was brought t the door. The child droppe his spoon, screamed, an withdrew in his chair as fa as possible. The situation an experience were repeated se eral times. Eventually th happiness and security of th eating situation with th friendly adult near by was as sociated with the appearanc of the rabbit. In the end th fear was completely overcom and the child held the rabbit.

These three illustrations indicate the thoughtful stud of situations that may produce undue aggressive behavio or social adaptation, that limit the amount of intelligenc expressed, and that may overcome fear.

Many other illustrations could be given: a child' desire for recognition being thwarted and his activitie turned in wrong directions; the need for a sense of se curity and stability in his family life, especially wit the adolescent boy and girl. In each instance the driv for activity exits at a point where attitudes and habit are forming. The direction they take determines that im pression of "being able to get along with people," of in ertia, or of fear or fearlessness which the street corne observer had noted.

In working with children, teachers and parents have dual responsibility. First, to understand the relationshi between a child's physical, mental, and social growth an to provide experiences and guidance that will meet all th needs of child growth. Second, to realize the contagious

*Washington, D. C.

of attitudes and so to think and live that children safely accept and imitate the patterns presented.

meeting both responsibilities we recognize the active, ing quality characteristic of each individual at any evel. Thinking, which guides activity, is man's pre- ve and the great dividing line between man and ani- Living with others also endowed with the ability nk and to act, man is continually faced with prob- Conflicting situations arise with almost every ges- There is a constant struggle between the urges of ndividual for self-expression and self-completeness he demands of society for conformance to set stand- and controls for group welfare. It is a case of "I " against "You must." What happens? A conflict s. The individual attempts ways and means at his sal to gain his end. Society may countenance this for a time, but eventually disciplines the individual. way in which this individual profits by experience mines the personality patterns he forms.

ie problem seemingly of paramount importance is "How can I be happy? How can I have a sense ompleteness—of success in life?" Happiness and ss come with an ability to get along with people. seldom do we ask, "Is there any rule for getting g with people? And if there is, what is it going st me in adjustments and effort?" Consciousness of need for a rule for motives and acts, expressed in questions, is a step in progress. Ability to pro- one's thinking beyond a desire for immediate satis- on is a more advanced step in progress. It is only ugh such thinking that behavior controls are pos- . Through the use of these controls, individuals can d those qualities of character or personality which e them socially valuable.

facing the adult's responsibility in his relationship guide to child development it is well to analyze three ur fundamental drives of activity. These drives are desire *to do,* the desire *to have,* and the desire *to be.* y presuppose a readiness to act which, as has been , is characteristic of man's creative, dynamic nature. y are apparent in each individual at all age levels in ter or lesser degrees. In the normal individual they all present. To understand why we act as we do it ecessary to recognize these fundamental urges for expression.

he experimental, manipulative interest of young chil- is an expression of their drive "to do." At this age activity is mostly physical and through it children over their own muscular power and the qualities of gs they handle. With the adult the strength of this e may develop into a problem of selection among y interests. On the other hand, the lack of the drive dult life may require stimulation to create interest. hildhood this desire "to do" needs guidance and de- pment so that the possibility of adult apathy may be ened. Such guidance also may help avoid the pres- tendency among people to undertake more vocations avocations than can be carried on with thoroughness dispatch. Most decidedly this drive acts as the motive er for opening the door of opportunity through which becomes acquainted with the varied interests and ibilities of life.

ollecting, accumulating, and hoarding are some of expressions of the behavior drive "to have." There also less tangible forms of expression such as desires for recognition, for a feeling of security, and for a sense of power and strength to achieve. It is from these desires, expressed in less material form, that the greatest difficulties and the need for social adjustments seem to come. However, the desire "to have" is an essential factor in the development and the welfare of every individual. It is responsible for urging the initial drive "to do," and, when successfully met, acts as an important factor in unfolding the richest meaning of the drive "to be."

The successful expression of this drive "to be" depends upon the satisfaction with which the drives "to do" and "to have" have been met. Every well-adjusted individual accomplishes something as a power for good. In childhood, interest is centered upon self. As true individuality develops, this consideration of self as of primary importance is replaced with a more universal love and a compassion for all mankind. A modern philosopher defines four essential qualities of character for the good life—vitality, courage, sensitiveness, and intelligence. These qualities have been demonstrated in the lives and the achievements of many men and women in the fields of industry and philosophy, invention and discovery. And the ultimate goal for true being has been set in the life of Jesus who gave the rules for motives and acts in his Sermon on the Mount.

A misunderstanding of the elementary activity drives is, perhaps, the most frequent cause of undesirable behavior. Blocking these drives produces individual behavior that is negative, unproductive, and socially unsatisfactory. Emotional upsets interfere with right progress. These upsets are frequently caused by conflicts between the child and the adult or between the individual and his environment. The adult insists upon the reluctant child shaking hands with a stranger or repeating some remark for the benefit of a visitor. The parent or the teacher may neglect to give the boy or the girl responsibilities that give him a feeling of ownership and security. Prematurely forcing a self-conscious control of behavior removes the interest and the dynamic quality of activity and produces too early in a child's life a point of diminishing returns. For a teacher or a parent to steer a path between thwarting spontaneous activity and directing it toward accepted social standards is a piece of artistry which requires an understanding of the fundamental factors in behavior.

In summary, then, personality is the expression of the way we think and act. Each individual is in control of these factors and can set his standards and, with thoroughgoing effort, may modify his behavior to approximate the standards. Children need guidance. Entering a socially complicated existence endowed with certain elementary drives to behavior, the young child needs help in avoiding the expression of behavior annoying or undesirable, in building resistance to such behavior in others, and in establishing in himself desirable attitudes and habits of thinking and behaving. Such guidance safeguards the future of both the child and the people with whom he lives. The care exerted by the adult in providing right experiences and stimulating environment for the children reacts to his own benefit. His own prejudices and fears, possible intolerance and superstition may be dissipated by the reasoning he follows with the child. For him as well as the child, is the stimulating challenge of the prophet Ezekiel, "The day is at hand, and the effect of every vision."

For Every Child

Spiritual and Moral Training

By

EDNA DEAN BAKER*

PRESIDENT Hoover's White House Conference on Child Health and Protection, recognizing the rights of the child as the first rights of citizenship, pledges itself in its Children's Charter to a primary aim which constitutes a great challenge to the churches of this country.

"For every child spiritual and moral training to help him to stand firm under the pressure of life."

This first point of the charter claims the right of "every child, regardless of race, or color, or situation, wherever he may live under the protection of the American flag, to spiritual and moral training, with the aim of building a strong character." The charter does not specify in any case the nature of such training but it simply indicates that every child has a basic need for the nurture of his spiritual and moral being, that this nurture is equally as important as the nurture of the physical and the mental aspects of being.

A little later in the charter there is another aim stated which includes the consideration of spiritual and moral development. Point nine claims "for every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and diseases; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs."

At the meeting of the White House Conference in Washington, D. C., in November, 1930, the chairman of the section on Education and Training, in giving his report, stated that the naming of the Conference as one on child health and protection had misled some people into thinking that there was to be no consideration of character education. The Conference, however, discovered that to provide completely for child welfare and protection it is necessary to consider the moral and spiritual nurture of children; that the child is a whole child and that no part of him can function properly except in relation to all parts. And he said that the section on Education and Training wished to emphasize the fact that every child should have some form of religious, moral, and character training.

Since that meeting of the White House Conference in November, 1930, the findings of the Conference have been carried out through the breadth and length of this land and to many foreign countries. The Children's Charter has been called by the Chicago Commissioner of Health the greatest document written since the Declaration of Independence, and the way it has been adopted and put into action by the American people would indicate that it carried a stirring appeal equivalent for this generation to the appeal of the rights of adult American citizens in an earlier generation. So broad are the aims of the charter that they demand the cooperation of practically every American institution and organization, as well as every individual, in working them out as a practical reality for the children of this country.

In assembling, editing, and publishing the findings of the specialists engaged in research on child health and protection for the two years or more since the Conference has been in progress, the White House organization has had a tremendous piece of work. Books and pamphlets are pouring forth from Washington each month in a continuous stream, and when the findings are all published they will constitute a contribution to the literature of childhood such as has not before been available. "The scope of this literature is as wide as life itself. Its subject matter those vital problems which crowd within the arc from birth to maturity." Every phase of medical care, public health as it affects children, education and training, care of the physically, mentally, and socially handicapped is treated in committee reports.

The findings and recommendations with reference to the handicapped are among the most vital and the most needed of any part of the investigations of the Conference. President Hoover pointed out in his opening speech at the Conference the fact that we had a total of forty-five million children in this country, approximately ten million of whom were defective, feeble-minded, mentally retarded, hard of hearing, blind or with defective vision, crippled, or speech defectives. The exact information on the distribution of these numbers is now available and reveals some startling facts. Already, however, new hope appears for the handicapped; projects to provide for some of these classes of children are getting under way in states, in counties, and in cities, where there has never before been anything available for them in the way of public education.

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A the time that the White House Conference was cele- g its first anniversary, in November, 1931, one short having passed since the Conference in Washington, ., which was attended by about 4,000 people repre- g every section of the United States—it was possible that the developments from the Conference were so rous, the activities so varied, that the headquarters ashington could no longer hope to keep a complete d of them all. There had been fourteen state "White e Conferences on Child Health and Protection" and ity conference, with the promise of four more state rences the early part of 1932, and the indication that novement would go on until every state had held a conference. In Indiana there had been twenty-five nal and county "Conferences on Child Health and ction" following the state conference, and all of this icity to the findings of the conference had led to the g up of new objectives and standards for the innum- e agencies for child welfare in the state.

is most interesting to note the various types of or- zations that have been drawn into this growing, co- ative movement. The American Federation of Labor, igh its president who was a member of the planning nittee of the White House Conference, has been call- the attention of the citizens of the United States to recommendations of the Conference on Child Labor their very great pertinence at this time.

ne American Library Association has taken an active est in both the follow-up and the publication pro- n of the Conference. That Association has suggested riety of ways in which the libraries may cooperate the Conference and are listing the publications of the ference in their book lists and library leaflets.

he National Safety Council at its twentieth annual ty conference gave intensive consideration to point ve of the Children's Character, which refers to safety children, in an effort to see how the National Safety ncil could more adequately bring that aim into the al practice of every community.

erhaps no organization has proved more alert to its ortunities in carrying over the suggestions of the ter than the National Congress of Parents and Teach- Through its well organized state associations and its l branches, it stretches like a huge network over the re country, and reports of new activities and the quick- g of old activities are coming in from the local areas. of the most interesting returns is from the kinder- en extension representative of the department of edu- on, Kentucky Congress of Parents and Teachers. She been telling parents in her state about the Children's rter and the White House Conference leaflets prepared Mrs. Faeger. "Some of the journeys are quite easy smooth roads and in large cities, but some are out in wilds, traveling over a clay and newly graveled road pouring rain; passing the many curves over winding ds, often at night, is uneasy and perilous, but for e people far removed from the cities the message is important."

ther organizations using the White House Charter at ual meetings and embodying its aims as a part of their gram of work for the ensuing year are the American lic Health Association, the American Association of ool Physicians, International Society of Medical Offi- , American Dietetic Association, and the American Le- .

While our own nation is chiefly concerned at the present time in translating the Children's Charter into realities for our own children, the impulse of the movement here has traveled across the seas, into Canada, Mexico, and South America. For instance, the Woman's Legislative Council of Hawaii has been responsible for a child welfare survey on the island, and with the social agencies and territorial government has assumed the responsibility of carrying out the charter in practical local measures. From Edinburgh, Scotland; from Peiping, China; from Colombo, Ceylon; and from Colombia, South America, letters of appreciation and inquiry have been received at the Washington headquarters, indicating that the charter itself and the literature from the Conference will become very vital seed in many other sections for the inauguration or the inspiration of child welfare work.

Purposefully we have indicated first the widespread activities of other organizations and institutions, but we are most deeply concerned in what the church is doing to carry out the first aim of the charter. Scattered reports received from various churches and various sections of the country indicate that the individual churches here and there, several of the church magazines, and some of the general church boards have become deeply interested and have accepted the challenge of the charter as reason for renewed activity in the field of the religious education of children and for their spiritual and moral nurture. A great deal more must be done. Perhaps the Methodist Episcopal Church, South, during its Childhood and Youth Week in October, has done as thorough a piece of work as any church has yet undertaken to make the Conference findings known in the southern states. The director of the children's division of the General Board of Christian Education says: "We have distributed copies of the Children's Charter, have had a number of articles about the Conference in periodicals, and make use of its findings in our teaching, speaking, and writing. We are sharing with you in this way a concrete evidence of the helpfulness of the Conference in meeting our responsibility for the childhood of our own denomination."

A spiritual charter for children has been suggested by Reverend Samuel G. Wells, Executive Officer of the Department of Social Service of the Protestant Episcopal Diocese of New Jersey. This charter was published in the report of the New Jersey White House Conference. We quote here suggested items for this spiritual charter:

That every child, at the earliest possible moment, should be taught knowledge of his Heavenly Father's protection and love.

That every child as soon as he can talk should be taught to talk with God in prayer.

That every child should be brought up in a household which practices family prayers, in order that he may remember from his infancy the sight of his family at prayers.

That every child should have the inspiration of religious pictures on the walls of his home, and the happiness of learning psalms and hymns in his early years.

That every child should be protected from moral hazards, such as gambling, drunkness, and impurity.

That every child has a right to have religion made a part of his everyday life, and not a matter of dress-up occasions—a Sunday morning affair.

That every child has the right to demand that the church school is of equal importance with the public school.

That every child should have such teaching and training at home and in his church school as will prepare him for successful parenthood and home making.

A few of the questions which confront us as religious educators in facing the responsibility for providing spiritual and moral nurture of childhood are:

(Continued on page 47)

The Church and Life Adjustment

By Moses R. Lovell

Pastor, Second Congregational Church, Waterbury, Connecticut.

FOR a long time previous to the project described in this article, I had questioned whether Protestantism should have a confessional or its equivalent. Behind the question were many things: a number of years in the ministry; the frequent sense of failure and of utter inadequacy in attempting to solve personal problems in the parish, and the final, overwhelming conviction that somehow with the passing of the generations, a great gulf had been permitted to grow wide and deep between the clergy and the people; the church and the masses; and the one-time intimacy and effect of religion grappling with the pressing, immediate needs of people, both inside and outside the churches—in large measure now lost by Protestantism. Was it possible in a fresh and more adequate way for the churches to come to hand-grips with the varied problems of average men and women?

Even in a community already equipped with a varied array of social agencies, each effective in its own sphere, these questions arose. It was believed that there is a specific sphere in which religion alone can function, untouched by other agencies, and many had expressed their wish in seeking aid to avoid the stigma of charity attached so often to a visitor to a secularized institution. There upon, some physicians, psychiatrists, lawyers, clergymen, and economists were called in for consultation (for it was conceded that the proper treatment of human ailments might demand contributions from many sources). After a review of what had been attempted elsewhere under church auspices, for the most part in very halting and narrow-gauged fashion, it was decided to operate a Life Adjustment Center with the following aim and purpose:

To minister effectively to the individual problems of men and women regardless of class, creed, or race through private and confidential conferences to bring together at one point three factors—the individual problem, the scientific technic, and the religious ideal of an abundant life, physical, moral, mental, social, and spiritual, as the birthright of every soul. To develop for the churches, regardless of denomination, a model of an organized and systematized department of ministration, through which adequately they may be enabled to touch every area of community life, for the most part at present uninfluenced by them, with vital, creative, and transforming power.

The whole project suffered in its initial stages from the fact that no money was available for the set-up. And while it is probably inadvisable for any similar work to be inaugurated minus a full-time director, trained to a certain degree in psychiatry or skilled in social service technic, having as well, a rich background of religious experience and interest, nevertheless, it was possible in this initial set-up, to begin work and for an experimental period of twelve weeks to secure, without remuneration, the services of a number of professional men and women generally acclaimed throughout the community because of their unsullied reputation and proved skill. All these volunteer workers contributed the personal counsel and advice in t church conference rooms one night week for the entire period.

At the conclusion of the 1928-19 experimental project which lasted three months, so gre was the demand upon the Center for assistance that a sta including a physician, a psychiatrist, a general counsel a social worker, and a spiritual adviser had to be increas to twelve. The hours of weekly service were more tha doubled and statistics revealed the fact that over thr hundred and fifty conferences were held with two hundr individuals, one hundred of which were men.

At first there was the fear lest the Center should attra to itself the sub-normal, the abnormal, and even lure son from the "lunatic fringe" thereby stigmatizing the proje from the start in the eyes of the average, normal man an woman whom it was really designed to serve; and rai ing false hopes among those whom this new agency coul not help because of the lack of proper facilities and i inability to carry cases along for an indefinite period time. It was interesting to discover that not more tha three or four in the first two hundred who visited th Center as applicants for help could be designated as b longing to these most unfortunate groups. On the othe hand, the Center discovered that an amazing number men and women are suffering from some form of malac justment which rarely, if ever, is allowed to come to ligh being kept hidden within the dark confines of their ow depressed spirits.

It became evident as the days went by that there wa a great underworld of tragedy, sorrow, worry, anxiety fear, economic difficulties, legal questions, domestic tan gles, loss of religious faith, moral bewilderment, an even suicidal intent. Men and women, very wary of ac cepting anything from organized charity, quite freel sought much needed relief from this uninstitutionalized deeply sympathetic staff of workers. The general publi came to look upon it all as simply another arm of minis try offered by the church to the community at large.

Of course all that occurred within the Center was con sidered as confidential in character as anything reveale to a priest in the privacy of a confessional. Case record were most carefully kept in every instance and filed in steel cabinet under lock and key, the contents of whic were available immediately only to the director an through her to the professional members of the staff.

During the brief period of its existence apparently th whole gamut of human ailment came before the staff. The types of cases included such as the following: A man ob sessed by fears of microbes, which to his mind were per sistently bent on his physical undoing and death, found his professional career, his home life, all his waking hours unendurable because of the terrific stress and tension he was under. Psychiatry and religion, at last brought him up out of the depths. A young man troubled about sex, haunted by pang of conscience and fear anxieties re ceived from the Center information and a perspective that sent him out unspeakably relieved in his own mind.

The special emphasis of this month's Journal has a significance for the pastor. This article shows how one pastor developed his program of mental hygiene.

actor taking its place in his outlook as a normal, some, constituent part of the Creator's scheme. A ; boy of twelve, having thrice before been sent to was behind the walls again because of another of- His prostrate mother appealed for help. The man and psychiatrist visited the lad, gave a thor- examination and psychological tests and the find- plus recommendations, were given to the judge. nce finally was in accord with the findings, and in- of sending the boy to a reformatory, he was placed the type of remedial care he most needed. Men vomen who had drifted apart in marriage have been d through many conferences to a new understanding ch other's point of view. The Center acted quietly ffectively as the House of the Interpreter. After pains had been taken, in some cases in the presence e children of the family, the parents repeated the ing ceremony, the clergyman performing the service. her cases, probation periods of continued married nce were simply resolved upon. In a few cases, the ng incompatibility made separation temporary or anent apparently essential.

e dietitians aided in counselling as to preparation types of food. In one or two instances, married life he long-suffering male on this count became pro- d through dietetic advice. The economist, an expert nvestment, received countless calls from those who ed to build up an annuity from funds they had earned ad had bequeathed them, and visited the Center ding the hazards of unskilled and unprincipled ad- s. In the case of home management, the house budg- counselor developed a budget, keeping outlay com- orate with income. The psychiatrist and religionist taxed to capacity in meeting the calls of the repressed, artened, morally and spiritually bewildered and con- d. One might go on telling of various other cases space forbids. It was interesting, however, to dis- r that with hardly an exception, religion had a defi- part to play as an immediate factor in each and every

e Center has continued up to date and is now more ishing than ever before. Some interesting findings resulted from its work. That "confession is good he soul" has been proved and proved again. A vast ber of men and women in our modern world can be ved much in their varied ailments by simply un- ening themselves in strict confidence to some under- ding sympathetic person. The tragedy of our time at introspection builds up so many dams behind h the individual lives morbid and repressed. Again again, people coming into the Center have gone away cing and unspeakably helped simply because they rid themselves of a heavy and weary weight through ession. Of course from a Protestant standpoint, there been nothing of a priestly character about the oc- n, merely the heart-to-heart talk has achieved the y end.

l the way along, there has again and again come to fore the fact that the average man and woman has little trained to confront the most exacting test— experience of living in the modern world. To bring ear upon the ignorance, the confusion, the bewilder- of our time simply a word of technical advice, some f scientific information, or a religious outlook has ved more than can be expressed in words. Dean says that the trouble with the world politically is that those who have the power have no knowledge and those who have the knowledge have no power. It is equally true of life in general that men and women are handicapped time and time again because they lack the bit of knowledge that makes all the difference between defeat and mastery.

In practically all the cases brought to our attention, it has been discovered that the resources of religion as valid helpers in man's stern struggle for existence have been overlooked in these more recent days. Prayer, faith, optimistic outlook, religious suggestion, and all the rest have proved themselves of inestimable worth as constructive factors in the re-fitting of men and women to face life. It is the belief of many on the staff that we have hardly begun to tap as yet the latent resources of religion as aids to successful living. It is hoped that the Center itself shall become increasingly an experimental station in developing means of drafting religion in one way or another to the lifting of the human load.

Two factors are outstanding in relation to the Center. In the first place, the fact stands revealed that science and religion when most clearly seen are cooperators to the same end. Religion has given us an ideal for life, the supreme values, the dreams of individual and collective adjustment. Science is a sort of auxiliary revealing a methodology and technic through which the ideal may be achieved. Both have a vital part to play and are combined in most happy union under an agency of this sort. Furthermore, we have discovered how essential it is in attempting to relieve any individual ailment to have at hand easily available all the constructive agencies that have their part to play in the composite remedial task. Every ailment is likely to have its physical, mental, moral, economic, social, and religious aspects. The Center brought all these agencies of help together under one roof and surrounded all with the atmosphere of vital religion.

At least two such Centers are now at work in the United States. One, the original, at 1410 Columbia Road, Washington, D. C., sponsored by the Mount Pleasant Congregational Church whose minister is the Rev. Russell J. Clinchy. The other Center is at the Sencond Congregational Church in Waterbury, Connecticut and any letters addressed to either of these points will bring such information relative to the projects as may be desired. Both churches agree that this new arm of ministry, offered to the community at large, has produced a new bank of community loyalty and goodwill on which the respective churches may draw. The Centers have helped to answer the most real and pressing demands of the community thereby making the church contribute far more vitally to the on-going life of the community. In each instance all those involved on the staff have had the feeling that such an agency provides, as does almost nothing else, a means of returning to the primitive Christianity of Jesus and abetting in the highest and best sense, the propaganda of the word with the propaganda of the deed.

Do you know about those important new developments in religious educational field work? The May JOURNAL will explain how denominational and council forces are being unified for larger service to local churches, how scattered churches are being reached, how conventions are being made of greater value, how the "larger parish" plan works out, what state council staffs do and many other interesting things about current field work.

Underwood and Underwood

My Boy and His Future Job

By JOHN R. SCOTFORD*

IT would be a strange father who could look into the eyes of his growing son without asking certain questions: "What is this lad good for, anyhow? How is he going to earn his living and serve his fellow men? What will he ultimately amount to?" Those are puzzling questions, especially when the school sends home report cards which are hardly flattering to the family. I suspect that one of the strongest motives which urges us to keep on living is the hope of seeing our children worthily established in life.

But usually the father is not the only one who is thinking about these matters. When my boy encounters a man who seems to be doing something interesting his tendency is to come home and ask some rather interesting questions, such as, "How good a job has so and so got? Is it as good as the one you have? Does it pay well?" after which there usually follows another query, "Aside from the money, is it a nice job to have?" Apparently he is looking the world over and trying to size up the various callings, using his own father's occupation as a sort of yardstick with which to measure.

What can I do to help the boy, both as a father and as a Christian? What assistance should be receive from the church and the church school in this arduous business of finding a life-calling?

My parents did not try to pick out my occupation for me. They were wise enough to know that such an endeavor would not work. Once they suggested what they would like to have me do, but when I did otherwise they were exceedingly good sports in helping me to pursue my ambitions rather than theirs.

My son is just as stubborn as his father, and any guid ance which I may give him must be of an indirect sort The last thing to be suggested is that he follow in m footsteps.

But, although I cannot choose for my son, I can se to it that he has the chance to make a fair choice. Thi involves two things.

I intend to protect my son against the danger of premature choice of a calling. Just at present he is ver much interested in art. He actually came home fro school the other day with a note from his teacher sayin that he was doing excellent work in design. He puts i his spare time making posters. When they gave him chance to do some scene painting for the school show h almost moved down to the school until the play was ove

These signs of interest delighted me, but they did no prove to me that the boy was born to be an artist. The did demonstrate that he had the power of concentratio and could go at a job in such a way as to get result and that delighted me greatly. I know from my ow experience that boys can change, and that it is a rathe normal thing for them to pursue a variety of paths befor they discover the highway which they are to follow. Th example of two of my school fellows keeps returning t my mind. One was a good student, but when he got t the seventh grade he quit school to work as a grocer clerk. He probably enjoyed his apron and his pay, bu my suspicions are that he is still at it. The second le high school to study art. As a money making device h began cutting silhouettes. He made such a success of financially that more serious ambitions were forgotte Today he is still cutting silhouettes in the side shows! M boy can play with art all he wants to, but I have serious

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ions to his adopting it as his one aim in life for a ears yet.

a more constructive way, I want my boy to have rivilege of choosing what he will be. As I look d me, it seems that most men have landed where ire from accident or from necessity rather than from e. When the time came to go to work they took ver job was available. Some of them have grown e the niche where they are, while others are more s openly rebellious. I want my boy to work because ints to and not because he must. If this be so, he have an opportunity to make a real choice.

ne one has said that high school is a corridor from there are a few over-worked outlets, while college oom from which many doors open outward. A col- education of itself will not get a man much of a job ore—as a multitude of last year's graduates have vered—but it is an essential stepping stone into the ons worth having. But more than that, during a ge course most young people are exposed to a va- of enthusiasms, some of which are likely to "take." y be that my boy is now interested in art because nother once studied it, and he undoubtedly likes his er, or it may be that he has had much better teachers than in English or science. But in college he will a chance to discover what other talents may be hid- n his kit. He will be given a chance to see art over st other interests. He may still come out an artist, may find something which he likes better. What- happens, it will be a better choice than he is now able ake, and he will find himself in a position to follow mbition which may lay hold upon him.

this matter of helping my boy to find his vocation hurch and the church school have an important part ay. I hope that through the church school he may to know a variety of worth-while men of mature . It is a boy's best chance to meet older people, than school teachers, in an informal fashion. In wn boyhood I found out what several types of men like through the church school. It gave me men es my father by which to form my judgments. Pos- some one will come along who exemplifies the call- y boy wishes to choose; more likely it will give him creased perspective on all callings.

ere are two of life's lessons where I hope that the h will reenforce the teaching of the home. I want oy to accept these ideals, not alone because his father es in them most sincerely, but because they repre- he experience of a multitude of good men and true have lived and then incarnated their wisdom into aching of the Christian church.

The first of these principles is that the most important thing about a job is not the pay. To me it seems almost sacrilegious for men and women to sell their time, strength, and talent merely for money. Our time is a part of us. We live during working hours as truly as during playing hours. We should express ourselves, not by a hankering after money, but by performing tasks which are distinctively ours. The first thing in life is to find what *we* want to do. That discovery brings success, regardless of the financial compensation involved.

Now this is an idea to which most boys are at heart responsive. The trouble is that all about them are people who talk much about "the main chance," and they are tempted to assume that after all money is the one standard of success, and that unless one piles up the dollars he will be regarded as a failure. We have sought to avoid the dollars and cents standard in our home, and we hope that the church school will hold up our hands in this teaching.

A second principle of which I want my boy to get hold is, that if only he wants to earnestly enough, he can make of himself what he will. This is the essence of faith, and yet many men miss it. I know a bank official who in his heart of hearts would like to be a minister. I have a friend who takes the tickets at a theater whose real ambition is to be an artist. Another friend who is the cashier of a factory ought to be a teacher. These men did not have the faith to grapple with their fate. They allowed themselves to be side-tracked by circumstances. I believe that a man who has the grit and who is willing to hang on in spite of circumstances can get to the place in life where he wants to be and where he belongs. I hope that my son will have some of this divine stubbornness which is really faith. We have sought to instill it into him more by precept than example. We hope that the church will support us with its teaching that every man's life is a plan of God, and that if we pursue that plan with courage it will unfold itself before us in a worthy fashion.

After all vocations are not chosen, they are found. In this day of change, skilled trades are likely to be wiped out over night. There is always danger that the specialist may wake up some morning and find that his specialty has been abolished. But if I can keep my son from making a premature choice, if I can give him the opportunity which college training affords, if the church can supply him with examples of worth-while men, and if together we can teach him that money is not all important, and that where there is persistent faith ambitions are ultimately attained, then I will not need to worry about his future.

International Leadership Schools
Dates for 1932

Geneva Glen, Colorado
August 8-14

Lake Geneva, Wisconsin
July 25-August 5

Lake Winnipesaukee, New Hampshire
August 8-19

Religious Education in the Philippines

By A. L. RYAN*

THEY have stopped saying bad words." "One child corrected his mother when she swore." "They have stopped quarreling." "When he obeys he no longer frowns." "They are more punctual." "They are kind and helpful to their parents." "They are learning to be polite." "As a child passed papers to the others he often reminded them to say, 'Thank You.'" "One little girl said 'Thank you' to her mother and the surprised parent retorted, 'Don't act smart with me!'" These are some of the echoes coming from the daily vacation Bible schools in the Philippine Islands. Last year there were reported to our Manila office 379 vacation Bible schools, 808 officers and teachers, and a school enrolment of 14,376. This was an increase over the previous years of about fifteen per cent. Thus both statistics and testimonies of conduct changes indicate a most commendable progress.

The aid received annually from the International Association of Daily Vacation Bible Schools during the past four or five years has been a stimulating factor in bringing about this development. The curriculum for vacation schools has been prepared locally, so that now under the auspices of the Philippine Council of Religious Education we will soon have a complete graded curriculum for each of the three age groups of the elementary division of the vacation school.

There is no phase of work in the Islands today that is more strategic or important than that of developing a teaching literature. While we may put thousands of dollars into buildings and equipment for the carrying on of our general missionary program we will fail utterly in achieving our real objective unless we are able to invest money and personnel to a commensurate extent in the creation of a teaching literature.

In this connection our missionaries and Filipino coworkers are agreed with the statement coming from the Jerusalem Conference of 1928: "Indigenous churches should labor towards indigenous curricula for Christian religious education."

This is no small task. The difficulties of language, financial limitations, untrained leadership, and meager equipment, loom very large. But regardless of these difficulties, many of us are convinced that we can never arrive at the goal of an indigenous church until we have wrought out together a body of indigenous teaching literature.

To this end there is provision within the Philippine Council of Religious Education for an inter-denominational curriculum committee, officially selected, to have general direction and supervision over this important work. The denominations which are cooperating both financially and with personnel in this enterprise are as follows: Methodists (north), Presbyterians (U. S. A.), United Brethren, Disciples, Congregationalists, Baptists.

A complete three-year cycle of group-graded lessons for both primary and junior children has now been prepared, and is being used in four out of the eight major dialects. While this is a worthy step in advance over the use of uniform lesson materials, our curriculum comm. tee feels that we are only scratching the surface in me ing the real needs. Because of limited finances, t materials prepared are entirely for teachers. Very lit as yet has been done to provide materials for the ch. dren themselves.

At a recent meeting of the curriculum committee, ste were taken looking toward the establishment of an illu trated children's paper for the Philippine Islands. A nouncement was made that the Federation of Wome Boards of America and Canada has proposed to provi a subsidy for such a paper covering a period of at lea three years. Another project which is nearing compl tion is the publication of a children's illustrated sto book for special use in the homes, and possibly also daily vacation Bible schools.

A special class has been organized in the religio education department of Union Theological Seminary Manila for the specific purpose of doing lesson writin Five Filipinos and three American missionaries are pa ticipating in the work of this class. It is expected th some very definite achievements will come out of the wo of this group.

We have about twelve hundred evangelical Sunda schools in the Islands with an enrolment of eighty tho sand and a constituency of perhaps eighty thousand mor In order to minister to this constituency we must ha better teaching literature and also better trained leade ship. With the growth and development of a great En lish public school system, which has made a dynam impact upon nearly half of the 12,000,000 people of t Islands, the time has passed when men of inferior abili can command a following in the Philippines. Minister teachers, and workers are coming to see the vision spl did and are giving themselves with a new passion f sacrificial achievement.

More than two thousand young people from all ov the Islands have enrolled in our three-year leadersh training course, which is very similar to the standa courses promoted in the States. Nearly two hundr have graduated and several hundred others have co pleted part of the course. The Leadership Training Co mittee, looking toward the stimulation of greater ef ciency in this movement, has recommended that s months of practice teaching be required before grantin a diploma of graduation. Plans are under way for t outlining of a post-graduate course for teachers an workers in the church schools.

A tremendous Protestant Youth Movement is on in t Philippine Islands. It can become the leavening infl ence to change the whole life of the nation. To unde gird the childhood and youth with religious training an moral character which will fit them to take their plac in a Christianized social order—this is the challengi task before us.

During the past twenty years the World's Sunda School Association and the International Association Daily Vacation Bible Schools have been large factors the program in the Islands.

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A famous man once struck off a famous definition of one of the prime factors in growth. In explaining his own character he said, "I had a friend." Such, at heart, is one of the needs of youth.

Sharing Life with Youth

By Martha H. Jaeger*

ACK was a likeable chap. His Sunday school superintendent was much shocked when it was reported that Jack was stealing. His mother and father were church members, his brothers and sisters all happy, nal children. A little investigation revealed the folng: Jack was the youngest child in a big family. only sister, eleven years older, had taken most of care of him since birth, because of the illness of his ner. His stealing began two months after the mare of this sister. He was using not an uncommon mechm to recapture the former security and attention. unately his sister lived in the same town. Frequent visits to her home made the break from her more ual and helped him to grow up instead of regress.

erling was a young man who had been for two years born in the flesh of the young people's group. He had e president and plan everything. He couldn't bear isten to anyone else. Opinionated and censorious, antagonized everyone. He, too, was trying to find rity. But his insecurity involved his whole person-. It began in earliest childhood! The principle on was that his father had never made a friend of own boy. He needed a father substitute, a wise adult nd, who could carry him over a period of readjustt when he was finding that he could be an asset ind of an irritant in the group.

ane B. was an intelligent, attractive young woman, years out of college. She had tried several jobs re in spite of commendation from her associates she considered herself a failure. Life became a growwall more and more insurmountable. Religion which meant much to her gave her no answer. The idea of tive prayer became a mockery. One interview reled so many factors that only a thorough treatment a specialist seemed advisable.

anet was fifteen, twenty-five pounds over-weight, un-, sluggish, and unhappy. Up to that time her excess ght had not trou- l her and she had tten by" even ugh slow. But now wanted attention m the boys. She anted to be popu- ." Here was basic- a health case, ding the attention a specialist. Gland tment with a re- e of diet and exer- took off most of the extra pounds, cleared the skin, and brought new energy. The counselor gave suggestions to Janet in the care of her body and clothes, and opened up social possibilities for her. It was not many months before Janet was happy.

Caroline had a keen mind and made good use of it. At sixteen she came to the counselor with a great concern over her religious ideas. They seemed so different from those of her companions. When helped to see that the only difficulty was that they were more mature, the result was relief, not pride.

A small group of young high school girls had a club. They considered themselves man haters, dressed in a mannish way, and increased the membership of their club by sizing up certain girls and proceeding to "make them." This was a real problem for a counselor. Delving revealed that most of the originators of the "gang" came from broken or quarreling homes—a fertile field for the creation of fear of the opposite sex in an adolescent girl. Each of the serious cases had to be worked out individually and the energies of the whole group guided into constructive channels.

These are the kinds of situations which have come to the religious workers from time immemorial. The minister and the doctor have probably shared equally the problems and troubles of a community. The church has historically served the counselor role—because it was the center of the social life of many and because it represented the combination of authority and security.

But some will say that these two functions of the church are disappearing for great masses of our population. Perhaps a deeper reason is found in a statement of the Commission on Student Counseling of the Student-Faculty Conference on Religion and Education held at Detroit, "... the place of the religious worker is becoming very closely connected with general counseling. If there is one important discovery that the general counselor makes, it is that some single problem with which he begins soon has ramifications and interrelations with many others. Somewhere the counselee's reaction will be tied up with his philosophy of life—his moral and religious concepts."

One no longer needs to make a plea for counseling. It is the growing, pressing necessity of our age. Standarization, mass production, and ex-

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pression have been steadily driving out the previous possibilities of individual relationships. The individual is becoming lost under the weight of an increasingly complicated world and in the shuffle of the group.

But there are forces at work to save the individual. These are coming mainly from educational sources. We see real evidence here and there that "not subject matter but persons constitute the center of attention"

"The counselor's function is supremely educational" is now a natural and inevitable statement.

As a result there are appearing many kinds of counselors. There are the specialists—the psychiatrists, psychologists, visiting teachers, and vocational guiders. There are also the general counselors whose role is being visualized in a broadening field.

There was much counseling done in the past intuitively and out of rich experience that was sound and effective. On the other hand there was much that was very crude, in the form of crass advise, domination by the counselor, the super-imposing of his prejudices and convictions, and the use of the counselee to answer the counselor's own personal emotional needs.

These practices can no longer pass muster. Psychologists are beginning to see practical application of scientific research to the problems of human adjustment. Child study and psycho-analytic discoveries have led to a fuller understanding of the conditioning of childhood and the emotional importance of all early relationships. Any kind of counseling today requires: (a) the knowledge of human reactions, (b) the understanding of one's self, (c) the securing of information, (d) the pressing back from symptoms to causal factors, (e) the *joint* discovery of solutions, and (f) the calling of specialized help when needed.

In the cases cited at the beginning of this article, the first endeavor was to show that the most important step was getting back of symptoms to causes; the second, that for adolescents and adults there can be only guidance not dictation, and third, that the general counselor must know his own limitations.

At present it is youth that is most in need of counseling. At any time the attainment of adulthood is difficult. The adolescent of *today* is being required to pass the most critical years of his life at a time when society is passing through a similarly critical period. The pioneers of the Danish Folk School saw the great basic problems confronting the young adult and divided them thusly: (a) work, (b) personal relationships—home, sex, etc., (c) social obligations as a mature member of society, (d) philosophy of life—the outreaching of the individual to the meaning of life.

Where are the guides and counselors of youth today? The colleges have for some time been facing this need and attempting to provide for general counselors. But the great mass of youth will never have this opportunity. The church and other character-building agencies must increasingly provide for meeting youth's questions. Moreover the church is the logical place for the kind of counseling about which Charles M. Bond of Bucknell University is concerned: "When we have defined counseling as the sharing of life in such a way as to help the counselee find the solution to his own problems so that he may realize the very highest levels of life possible for him, we have posited our conviction that counseling is in itself religious."

The Public Schools and the Liquor Problem

MR. JOY ELMER MORGAN, of the National Education Association, reported recently in a radio address an interesting development in Philadelphia. The newspapers of the city made public a serious statement made by a teacher about the use of hip-flasks by students. The next morning E. C. Broome, Superintendent of the Philadelphia schools and also president of the Department of Superintendence of the National Education Association, called to his office the teacher who made the statement and the principal of the school in which the teacher was employed. The result of that conference, which was published in all the Philadelphia papers, showed that "neither the teacher or the principal had ever seen a hip-flask in the hands of a student or had ever found liquor in any school locker, although the principal had seen twenty-five years of service in a number of Philadelphia schools." In summarizing the testimony, Superintendent Broome said:

"Thinking people who know youth and have their interest at heart are getting tired of this constant berating of the young people of our community. If all the adults in our community would behave as well as the young people do, and would set the right example, much of the difficulty that we are having with youth would disappear. This seems to be an open season for attack on the schools, and the church, and the courts, and on the other American institutions which we have taught our children to revere. How can we expect the rising generation to have respect for our country and its institutions if they are to be exposed to a constant barrage of flippant and irresponsible criticism?"

The National Education Association has a membership of more than 220,000 elementary and high school teachers in the United States. It has always favored teaching temperance and abstinence in the schools. It urged the adoption of the Eighteenth Amendment and has steadfastly supported that measure throughout the years. In a resolution adopted at its last two annual conventions its official attitude has been expressed. This resolution says:

"The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in behalf of habits of living for which the Eighteenth Amendment stands."

Similar resolutions have been adopted by most of the state associations of teachers. It is a matter of great interest to teachers of religion that the teachers of the nation should take this position. They are close to the lives of people. As Mr. Morgan says: "No other group has under its daily charge the children from all the homes, rich and poor. The teacher has an unusual opportunity to see the effect of social and economic policies upon home life and upon individual success. Teachers know that untold millions of fathers whose weekly paycheck formerly went to the saloon are now investing that check in food and clothing and schooling for their children. Some of the finest high schools of America have been built upon the sites of former breweries."

Christian educators will find a strong support from

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Every Church Training Every Leader

Planning the Leadership Training Program for Next Year

By Forrest L. Knapp

T MAY be that in legends and fairy stories wheat will spring up and mature over night, and bean stalks will extend themselves into other worlds before one has time to realize what they are doing. But things do not happen that way in real life today; the farmer expects to wait a full season for his crops to grow, and with beans and nuts, it is a matter of years.

So it is with leadership training. A program for training the leaders of any church does not spring into being at the waving of a magic wand. True, an *idea* for a program may generate and blossom in some one's mind overnight, but a bloom in a man's head is hardly the same as a bouquet on the church altar. Between the two there lies some work. As we think of this matter of a training program for next year, we all are aware of the fact that spring has come, according to the calendar, at least—and the end of the school year is about to arrive. If we are to have a good program of training for our leaders next fall, we must begin now. The plans for any unit or enterprise in religious education should begin at least six months in advance. Very well, then, let us think together concerning the question, What shall be our training program for next fall and winter?

Just a word of caution before we begin: No one who understands the problem is going to present a single plan for all to adopt. Each church and community must develop its own plan, for no two churches and no two communities are exactly alike. Nevertheless, there are certain basic questions which we can face together. Taking it for granted that in each of our churches some person or committee is assigned specific responsibility for planning the training program, what questions shall we ask ourselves?

Discovering Where We Are

Where are we now? It *is* good procedure to begin where we are, is it not? Here are some questions which may serve as compass and surveying instruments to help us locate the leaders of our respective churches on the map of leadership growth.

First, what is the point of view of our leaders? In matters of religion, do they still think the parson should preach only restful, comfortable sermons, or do they look to religion to solve some of the terrible problems of our day? Are they theologically backward, theologically liberal, or theologically on the fence? In matters of educational viewpoint are they aware that a new movement is under way and are they understandingly sympathetic toward it, or do they look askance at this modern religious education as though it is something poisonous which is about to eat the heart out of the life of the church? In regard to leadership training, do they think everybody is in need of training except themselves?

The viewpoint of our leaders is of basic importance, for all our modern technics and organization can get nowhere if the attitudes of the leaders are generally unfavorable. What we plan for our training program should depend largely on where we are in this regard. That does not mean that if the viewpoint is wrong, we shall make a direct attack to change it, for sometimes it is best to move in from the side rather than the front, although our immediate *aim* will be affected by our present situation. In most instances it is unfortunate to stir up an argument; often it is more fruitful to demonstrate than to debate.

Second, what is the general educational background of our leaders? Yes, public school diplomas and college degrees do make some difference, not because of the language in which they are written but because of the experience which they represent. In spite of all the indifference we attempt to assume toward academic training on the part of our church leaders, we must admit that, in general, those who have it are better qualified than those who have it not. Obviously, *some* who have not are better qualified than *some* who have, and we shall take them into account. In the International Standards in Religious Education, the question is asked concerning the training and experience of the leader, "Is his general education equal to the general education (not counting normal school or other special training) required by the public schools for teachers of like grade in the community?" With due regard for equivalent forms of training, we might well ask this question concerning each of our leaders as we consider our training program for next year.

A significant point to emphasize in this connection is the cultural background of the leaders. Have they taken advantage of the cultural opportunities which are available? Do they patronize the lectures, the chautauquas, the good plays? Do they select the best from the radio offerings? Do they read? To be an effective leader in the modern day, one must be cultured in the best sense of that word.

Third, what specific training in religious education have our leaders been getting? Have they been reading periodicals in this field? (Into some churches as many as forty copies of the *International Journal* are being received each month!) Have they read any books? Have they attended good workers' conferences or good institutes? Have they taken any leadership training courses? (No! That one-year course taken twenty years ago is not adequate to the needs of today. No course in leadership training counts for much unless taken within very recent years.)

Are we all beginning to see why no one formula of training can fit all churches and all communities? In some places there have been good training schools for years, while in others a training school is like a trip to another planet—something we've heard about but which we never have experienced and in which we have been only slightly interested.

Fourth, how many prospective leaders are now in training? That is, how many assistants are in service? How many persons not yet having full responsibility are pre-

paring themselves through reading, by taking courses, by correspondence study? How many young people are serving in some leadership capacity among their fellows in the young people's program of our churches, and are they profiting by educational supervision? One church reports that it has decided to have an assistant for every teacher and every officer. Is that not a plan which we all could adopt? In a certain Young Men's Christian Association there is a Junior Board of Directors composed of young men who are learning how to direct by directing. The wise fruit grower does not wait until all his old trees have died before he plants new ones.

Fifth, in the light of the answers to all these questions, just what are our outstanding needs? If we have made a careful listing of all the needs revealed, we might go back over them now and select those which are most conspicuous and most significant! It may be that the problem of making the pupils behave sticks out like a sore thumb. Of course, we know that discipline depends upon more basic matters, but yet, if those youngsters do not behave, we must recognize the difficulty and plan to do *something* about it. To begin there is to begin with a felt need on the part of our leaders.

For this survey of needs of which we have been thinking, the comparatively few questions listed above may be helpful to us all. Possibly a better means of getting at our needs, however, would be to use the self-rating scale for leaders which is a part of the International Standards. The price is only fifteen cents for a dozen copies. Better still would be to spend some time using an entire standard —Standard A for stronger schools, Standard B for others, and the departmental standards so far as possible. The use of such instruments is educational in itself, and the results in terms of a common recognition of our needs will be exceedingly helpful.

Planning Where We Are To Go

In the light of the present situation as we have discovered it, what would be an adequate, long-time program of leadership training?

Even though the ideal cannot become effective at once, it is desirable to have the ideal before us so that what we do now will bear a close relationship to what we do later. Some of the architectural atrocities which one sees across the country appear to be the result of failure to plan from the start for the additions which might be needed later. The well-dressed gentleman does not simply buy a suit, some hose, a hat, a shirt, and a pair of cuff links; he plans an ensemble, selecting spats, if he be addicted to such ornaments, which will harmonize with his tie, and the artistic eyes of his friends are in no way outraged.

In planning a long-time program of leadership training there are a few questions which each should answer for his own situation.

First, what means of training are available? The answer, in general, is familiar to all who have been reading the *Journal.* There are the curricula developed and approved by the denominations cooperating through the International Council—The International Reading Course, and the High School, Standard, and Advanced curricula. These curricula may be taken in local churches, community schools, by correspondence, and in summer schools and camps. There is supervision as a means of leadership training. More regarding this will be said in a future issue af the *Journal,* but it may be said here that the references listed for course Number 93 in Educational Bulletin Number 503 issued by the International Council may be used in getting supervision started. That same bulletin, which contains a religious education bibliography classified under more than sixty headings, may be used to develop a special reading course to meet local needs.

Second, of all the possible and needed elements, what should be included in a long-time program, say for three years? It will not be possible to include everything that is needed or available. After careful study, some of us may organize the basic units of the Standard curriculum in a three-year plan so that any one of our leaders can complete the requirements for a diploma within three years. We might decide to begin with a plan of supervision, and introduce organized courses later. In some cases it might be best to begin with the High School curriculum and the young people. Some churches would do well to send a few selected young people and adults to summer camps and conferences so as to gain some intelligent enthusiasm with which to carry the other folk along. Each church should plan its long-time program in the most statesmanlike way possible, because it is a big job we have to do, and having planned, in broad outlines, what might be done in three years or more, a decision must be reached as to the steps to be taken first. We must start within the limits of the possible, and as we move forward, what is now impossible will become possible.

Securing Leaders to Train Leaders

What leadership is available? After all the planning which may be done on the program, the question of leaders for the training program is of first importance. To have as instructor a person who knows nothing of the religious educational program of today, and who has none of the basic qualities of leadership, is likely to do more harm than good. Because a person has read a book or has taken a course or has been to a convention is no assurance that he is prepared to serve as instructor. Moreover, to be a "leading citizen," prominent in the affairs of the city, is unconvincing.

There is no task of teaching so important and so difficult as that of teaching others how to teach. You say it is difficult and important to teach children to be Christian? Indeed it is; but the importance and difficulty are multiplied when you are teaching others to teach those children. The greatest obstacle which any church or community faces in developing a leadership training program is lack of leadership for that program, for so few are trained in religious education. Public school leaders know public school aims and methods, but some of those folk are far behind their own movement, and many of them are unprepared in *religious* education. There are the pastors, to be sure. They are trained in religion, but comparatively few are specialists in *education* in religion. The fact that a person has a seminary training is no guarantee that he is ready to be a supervisor or instructor in leadership training. And unfortunately, many directors of religious education have had little training in training others to teach.

There are three possibilities in this search for leaders in leadership training. *First,* we may have some good timber in our own forests. Some public school teachers, some pastors, and some directors of religious education,

(Continued on page 48)

Education and the Prohibition Problem in Connecticut

By EDNA M. BAXTER*

THROUGH the persistent efforts of an interested layman a committee was formed to discover what was being done in the field of temperance education in necticut. The general secretary of the Connecticut ncil of Religious Education called together repreatives from various educational organizations in the with the following response: Department of Physi- Education and Health, Department of Character Edun (both from the State Board of ication), Y. M. C. A., Y. W. C. A., nnecticut Temperance Union, Yale itute of Human Relations, Hart- School of Religious Education, tford County Boy Scouts, Depart- t of State Police, together with a nan, and two clergymen. Dr. gh Hartshorne was elected chair- of the committee.

A nation-wide campaign has just provided over two thousand youth conferences on "Youth and the Liquor Problem." Such a campaign reveals a widespread interest in this matter. It is appropriate, therefore, to review, as this article does, the situation which has been revealed by a careful study in one state.

STUDY OF THE PRESENT SITUATION

For several months during the year st of these representatives met to ort on their discoveries of the work being done by ir organizations in the field of temperance education. ook but a brief time however to realize that very little ntion was being given to the subject by most organiza- ns in the state. Reliance had been placed almost en- ly on an indirect method of character education. The der of the Boy Scout organization reported that prac- ally nothing was being done either with the boys or ir leaders. In the case of the Girl Scouts no report s given of work being done.

The Y. W. C. A. Secretary did not discover any signifi- t attempt to deal with the problem in her organiza- n. In the report of the Y. M. C. A. there appeared to no organized educational policy and scant use of lit- ture. There were, however, occasional addresses on subject of prohibition at men's meetings.

The State Board of Education revealed a state law re- iring temperance education, but considerable difficulty carrying it out in local schools. The community and teacher became the decisive factors in its practice. wever, the State Department of Physical Education has ailable some of the most scientific materials on the sub- t and is prepared to serve its teachers with excellent ching suggestions. An outline prepared by Dr. Charles Prohaska entitled "Curriculum Materials Dealing With cohol and Narcotic Drugs Recommended by the State ard of Education for Use in Public Schools" is avail- le to all schools and incidentally should prove very luable for any others who may be interested.

It was extremely difficult to discover enterprises of any nificance being carried on by church schools. A study s made of the curricula that churches were using. The new closely Graded Lessons revealed one hundred and forty-three pages of content bearing upon the subject of temperance education. Stories and discussions on the subject were infrequent throughout the series. If teachers and pupils were interested there could readily be developed longer time "units of work" on the subject.

The educational boards of the denominations were most cooperative in reporting their own point of view and efforts. Most leaders were interested, but expressed difficulty in finding a suitable approach. The American Baptist Publication Society reported occasional discussions in their graded and uniform lessons. Because of the difficulty of presenting "in a natural and positive way" stories dealing with the use of narcotics and prohibition such materials were not included in the children's story papers.

The story papers for young people published by the Methodist and Congregational churches were reported as carrying on "a continuous temperance education." During the past year an excellent series of twelve articles was presented in the *Classmate* and the *Wellspring*. The latter publication stressed the subject both through general articles and the special treatment of discussion topics for young people's societies.

Several denominational leaders expressed a keen interest in the subject but indicated their reliance upon an indirect approach in character education to care for the specific problems of temperance and prohibition. One editor of children's literature says, "We have little material on the subject of the use of narcotics. In general, our position with reference to temperance in the curriculum for children has been that of the indirect approach of teaching self-control in all things. I am sure the old type of temperance instruction is not desirable, and I begin to have the feeling that what is being done at the present time is not adequate."

The American Unitarian Association has listed temperance as one of the subjects to be included in their revised curricula. Emphasis will be placed on modern scientific facts and the problem will be "integrated with the general subjects of self-control and respect for law."

One editor of children's literature writes, "We should like nothing better than to have some good stories and articles for boys and girls of junior age, but we have not been able to discover them." This seems to be the problem for editors of several denominations in the field of story literature.

The Christian Board of Publication reported that their graded courses have "many lessons in which self-control, obedience to law, and responsibility for physical well-being are emphasized." There are, however, no specifically "labeled" temperance lessons in this curriculum.

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The Board of Christian Education of the Presbyterian Church reported the preparation of some special materials for the use of intermediate and senior groups in the church school.

From correspondence with denominational editors of educational materials it became evident that only scattered attempts had been made to deal with the problem. Yet on every side there seemed to be a growing recognition of the importance of meeting the need in a more thoroughgoing way.

The Development of Policies

After facing the facts concerning temperance education in the state of Connecticut, some of the leaders on the committee proceeded with considerable enthusiasm to outline a policy which they should develop during the future.

The state representative for the Y. M. C. A. suggested the following plans for work in the association:

1. The preparation of a library of materials for each local association.
2. The utilization of posters from the intercollegiate association and other sources dealing with the effect of alcohol and the importance of temperance education.
3. To emphasize temperance education in boys' and men's groups of the various associations throughout the state.
4. To secure capable speakers to present the subject in the forums now conducted by the city associations and to give publicity through the press to such meetings.

The State Department of Physical Education and Health offered the following contemplated procedure through the public schools:

1. To call the attention of the superintendents and principals of public schools and through parents and teachers' associations to the material now available for this purpose as recommended by the State Board of Education.
2. To demonstrate methods of teaching temperance in various summer normal schools and conferences throughout the state. This would be presented as an integral part of the work in general science, social studies, and hygiene.
3. To emphasize the relationship that this subject bears to the present-day problems in the development of citizenship, character, health, and safety.
4. A plan to develop local committees through parent's and teacher's associations already established in order to initiate and stimulate interest in temperance education.

As a result of the discussions in the state committee, exhibits of a very discriminating type were presented at the meetings of several state teachers associations during the fall and spring.

In order to work through the churches the committee decided that the State Federation of Churches and the Connecticut Council of Religious Education would be the most far reaching agencies for the development of temperance education. Dr. J. Quinter Miller representing both of these organizations reported the following plans:

1. To circularize the church schools of the state and make available to them:
   a. An outline of the new temperance materials in the closely graded curricula.
   b. An annotated bibliography of the best materials adapted to the use of church schools.
   c. Advice and counsel in the development of their local programs.
2. A personal letter to the superintendents of the church schools of the state emphasizing the importance of a vigorous promotion of a thorough study of the problems of temperance and prohibition.
3. Cooperation with denominational state or regional secretaries and directors of religious education in the development of programs and the distribution of materials.
4. The use of the laboratory school in connection with the Connecticut Summer School of Religious Education for demonstration of temperance education and to guide teachers in the use of suitable resources.
5. Emphasis on temperance education in the county and state conventions for religious education and in the young people's and older boy's and girl's conferences.
6. The development of an experimental course on temperance education through the standard leadership training schools of the state.

Some Fruitful Results

One of the most fruitful results of the work of the State Committee for the Study of Temperance Education in Connecticut was the classified list of available temperance materials called "The Tool-Kit" prepared by Dr. Hugh Hartshorne with the cooperation of the other members of the committee. This is available to all interested leaders in the state, through the cooperation of the Connecticut Council of Religious Education.

Through the deliberations of the committee considerable impetus has been given to the promotion of temperance education throughout the state. Already public school leaders are seeking resources and guidance from Dr. Prohaska. The Y. M. C. A. and the combined efforts of the Connecticut Council of Religious Education and the Federation of Churches are reporting real progress in the educational emphasis in the state. Inquiries for materials and plans are increasing. District leaders and religious educators are reflecting a growing interest in this type of education.

On every side, however, there seems to be a keener desire to approach the whole problem of temperance and prohibition more directly, yet objectively and with concern for the facts. Many seem to be mindful of the significance of a more scientific study of the problems and a greater willingness to be guided by the facts in relation to health, to economics, to labor, and general social well-being. It becomes increasingly apparent, whatever one's viewpoint, that a problem so far reaching in its scope cannot be left to the bias of the newspaper, the propaganda of individuals, or to the laws of the state. It is the responsibility of educators to deal with vital problems of life and to assist people everywhere to find solutions that are the result of the most intelligent research. Whatever position leaders choose to take, it seems apparent that evasion and indifference are unworthy attitudes in the solution of any problem. It will take time to accomplish this scientific approach to the educational problems of temperance and prohibition. Nevertheless, it is increasingly apparent that some beginnings are being made.

Recent Research Service Publications

The International System of Church School Records and Reports, approved for experimental use, is now available at a reduced price. A sample set of the simpler, or B system, sent postpaid for twenty-five cents, cash with order. A sample set of the advanced, or A system, sent postpaid for fifty cents, cash with order. Full directions for use are given in the *Manual* included in the sample sets.

The Religious Education Activities of Pastors, Research Service Bulletin No. 9. How pastors perform certain important leadership activities in the direction of their church programs of religious education. Price twenty-five cents, cash with order.

International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

How Far Can You See?

A Message About the International Camps for 1932

WE are sending four girls and four boys to the International Camps this summer even though it is going to be a tremendous struggle. Not to so would be short-sighted on our part. The delegates other years have been worth many times the cost to church to send them." This is the testimony of a tor with respect to his church's attitude to the program he International Camps.

These are difficult times financially and we are liable become conservative in those places of budget outlay ich do not seem immediately pertinent. No matter w hard it will be to raise the money, your church will tainly continue its program of leadership discovery l training. To do less would be to take a blind step. e hope of the future church lies in the foundations we today. Any pastor or other church leader who will p some of his young people to attend one of the Inter- ional Camps this summer will receive them back with w devotion to the church; with higher vision of Chris- n leadership, and with newly developed leadership wers.

In these camps, young people have an opportunity to lowship with youth from many denominations and tes. They meet nationally known leaders. They have ailable equipment and programs of the highest value. At the annual meetings of the International Council in bruary of this year, the functions and purpose of these nps were re-defined, as follows:

1. To bring together small groups of young people who ve committed themselves to a thorough-going applica- n of Christian principles in the various fields where ess and struggle are involved at present, such as war l peace, industry, race relations, etc. Such a fellow- p would give these young people an opportunity, with iable resource leaders, to chart constructive courses of ion, to reinforce each other, and to exercise a con- uctive influence upon the total youth program of the urch.

2. To bring together representatives from the various constituent agencies of the International Council to study needs and launch far-reaching field emphases, in cooperation with the Young People's Work Professional Advisory Section, and Christian Youth Council of North America.

3. To give special training in cooperative work to representatives from county and state youth councils.

4. To do pioneer work in principles and technics of camp administration.

5. To give representative young people a share in the curriculum-making processes of the International Council of Religious Education.

6. To provide a graduate experience for those who have been selected by denominational leaders after completing the course in denominational conferences.

7. To provide for carefully picked young people from local churches, who would be chosen on a high standard of ability and personal service, a high type of training and first-hand contact with new developments in the rapidly-developing youth program.

Leaders should begin now to raise a fund to help some young people to attend.

The dates and locations are as follows:

Geneva Glen, Colorado

Girls' Camp—July 25—August 6
Boys' Camp—August 15-27

Lake Geneva, Wisconsin

Girls' Camp—August 8-20
Boys' Camp—August 22—September 3

Lake Winnipesaukee, N. H.

Girls' Camp—July 25-August 6
Boys' Camp—August 22—September 3

Further information is contained in the *camperbook* which may be secured from your denominational office, the office of your state or provincial council, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

Educational Supervision in Vacation Church Schools

By Ray M. Johnson*

THE vacation church schools of Waterbury and vicinity have become the largest system of vacation church schools in Connecticut. The ten schools of this group enrolled last summer 1,536 pupils. The purpose of this article is to share with others the ways in which educational supervision takes place in this system.

These schools are conducted by the Vacation School Committee of the Waterbury Council of Religious Education. The committee has general oversight of the schools, but delegates the details of its work to a general supervisor, under whose direction educational guidance is given in the six ways described below.

Supervision through the Training School

In addition to the standard leadership training school which the Council conducts in mid-winter, the Vacation School Committee sponsors a school specifically for vacation church school teachers. This school meets two hours each night for five consecutive Friday nights, beginning with the first Friday night in May. All teachers and helpers are required by contract to attend.

The curriculum of this school is problem-centered rather than text-centered. The teachers and helpers are grouped according to the grade they will teach in the vacation school. Early in the first meeting the members of each group are asked to tell briefly some of the problems which arose last summer, and which they expect to recur. So many pointed, local problems are suggested that there is no lack of curriculum material. Problems are also suggested which grow out of the proposed curriculum materials for the schools. In the first meeting of each group, one of the members, having been previously asked to do so, gives a comprehensive review of the course to be used. Most of the teachers present have also read the course, at least in part. They are thus able to ask questions concerning teaching methods, materials, etc., involved in their work for the summer.

With problems like these before them, the members of each group proceed to their solution by group discussion. The rather wide experience represented by the teachers makes it possible to exchange ideas, plans, and solutions with profit. The leader of each group is selected by the committee on the basis of his ability to guide group thinking and to contribute to the problems of the group from his own experience and study. Under his direction an effort is made, on the one hand, to familiarize the teachers with the text suggested for use in the schools so that they may be able to use whatever curriculum material the text contains without being enslaved by it. On the other hand an effort is made to familiarize the teachers with the teaching methods and procedures that may be most helpful in the schools. *Golden Rule City* by Bonser was to be used in one of the grades last summer, for example. Great emphasis was placed on the fact that this is primarily a record of what one teacher did with a group and that to use it in the conventional manner would be tragic. It was pointed out how it could be used as a suggestion of what might happen in a similar group if the teacher were to live creatively with the children.

Generally speaking, the teachers who have been in this training school for the last three years have come to believe that this problem-centered approach is just as sound for teachers as a life-centered curriculum is for children. Some of them are predicting that teacher training in the future will not be a study of someone's book; but the mutual sharing and solving of real problems as they arise, together with actual teaching under supervision.

Supervision through the Selection of Teachers

The method of selecting teachers in these vacation church schools makes possible an intimate sort of supervision closely akin to the best current practice in the public schools. There are always about twice as many helping teachers or assistants as there are heads of departments. These helping teachers serve voluntarily, and teach under supervision. Under the direction of the teacher in charge they plan and carry out certain units in the day's work.

A record is kept of the work of the helping teachers and filed in the central office for the use of the vacation school committee. Helpers who have satisfactorily served this apprenticeship, and who have had some additional experience in teaching, are placed on the list of prospective teachers. When a teacher comes up through this sort of training she is already fairly well prepared for her position. But her training does not stop here. Further provision for teacher growth, through various supervisory methods, is at hand.

Supervision through the Demonstration School

The Central School, conveniently located, opens one week earlier than the others, and serves as a demonstration school. All teachers and helpers are under contract to attend at least one day, and the attendance record shows that most of them attend practically the entire week.

Whatever value this demonstration school has comes from the fact that it is perfectly natural. It is not in any sense a performance, rehearsed for the occasion; but merely one of the schools opening a week earlier than the makes it possible to exchange ideas, plans and solutions others, and open for visitation.

The general supervisor meets all visitors before they go to the classes, and not only gives them verbal suggestions on how to observe but also hands them observation sheets, which may guide observation and on which they may record findings and questions. He also conducts the conferences which follow.

Supervision through Group Conferences

Each week during the time the schools are in session conferences, by grades, are held for the teachers. All administrative details, like the receiving of reports, are taken care of during the first ten minutes when the members of the group are gathering. Any instructions based

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n the reports are given immediately to the individual chers, without the loss of time. This leaves the entire assigned to the conference free for the discussion of educational problems that are being faced.

he supervisor thinks of these conferences not as an ortunity to "get something across" to the teachers, rather as an adventure in cooperative thinking, with idea of interchanging opinions and plans, for the pose of being mutually helpful in the solution of ent problems.

Supervision through the Directors

n the Waterbury system the head of each school is ed a "director" in order to distinguish him from the eral city-wide supervisor. But these directors have ervisory responsibility with their teachers. In a sense supervisor supervises the directors and the directors ervise the teachers. In a system as large as the Water- y schools a general supervisor cannot visit all teachers quately. He has frequent meetings with the heads of various schools, with the purpose of working indirectly ough them. He thus exercises indirect control over daily meetings which the directors have with their chers both before and after the morning session.

Supervision through Administration

Although supervision is never merely administrative rsight, yet supervision that is genuinely educational take place through administration. In the Waterbury ools this is possible by virtue of the fact that the pervisor is an advisory member of all committees having do with the vacation church schools. The educational ndards he sets for the schools thus find expression ough the work of the training school committee, the mmittee on teachers, the curriculum committee, and even finance committee.

Two illustrations will throw light on this point. Through general committee a plan for the ordering of supplies s worked out so that the teachers are relieved of much tailed work on which they formerly had to spend con- derable time. Through the finance committee a plan s presented three years ago for the paying of all teach- s. Such things are administrative details, but it is lieved that they have educational significance, and that ey will make both for teacher growth and the promotion higher educational standards in the schools.

Conclusion

This article purposely ignores the weaknesses of the aterbury Vacation Church Schools, aiming only to share me of the accomplishments in educational supervision. is perhaps unnecessary to state the point of view at is being used in the schools. We think of supervision t as spying, not as mere inspection to find out what is ing on, not as mere administration. We think of super- sion, rather, as any effort, formal or informal, to im- ove the teaching of another person. It implies observa- on of that person's teaching activities; it implies the iendly but critical analysis of those activities to locate oblems; and it implies mutual helpfulness and coop- ation in arriving at solutions. In short, we think of our ork as a sort of family relationship. This frank and iendly give-and-take, this free interchange of ideas and inions, this cooperative adventure in problem solving, ovides a wholesome atmosphere for teacher growth.

On the Air

BY authorization of the Educational Commission and the International Council at the annual meetings in February, the International Council staff has been broadcasting a series of radio programs for children each Sunday afternoon at 2 o'clock over station WMAQ, Chicago. The programs represent a group of children with their church school leader and "Uncle Jeff" engaging in various types of activities and listening to stories which are themselves dramatized. We are showing below a glimpse of the children who participated in the enterprise with Miss Mary Alice Jones, author of the scripts, as they stand before the microphone in the studio.

Photo, Jack Hazelhurst

Left to Right: Bill Burkhart, Harrison Munro, Miss Jones, Rosie Munro, Randolph Bartlett, and Jean Burkhart.

Mother and Daughter Week

May 8-15, 1932

MOTHER and Daughter Week this year will be May 8-15, 1932. It is not too early now to make plans for its observance in your church and community.

A new booklet on the Mother and Daughter observance has been prepared by Abbie Graham, a popular writer and leader of girls. It will be one of the Christian Quest pamphlets. The materials available are:

The Mother and Daughter Observance, by Abbie Graham. 28 pages. Carefully developed suggestions for banquets, worship services, candle lighting ceremonial, follow-up events, etc.—15 cents each.

Mother's Day Mother and Daughter Worship Programs	Each	Per 100
"The Achievements of Women"	1c	$ .75
"The Ideals of Motherhood"	1c	.75
"We Would See Jesus"	1c	.75
Mother and Daughter Song Sheet for banquets, etc.	1c	.75
After Mother and Daughter Week—What?	1½	1.25

Cash must accompany all orders. All prices postpaid.

Materials can be secured from your state or provincial council, your denominational board, or the International Council of Religious Education.

Free-Lancing in Leadership Training

By Cecile Cox Offill*

ABOUT eight years ago I came into touch, for the first time, with the so-called new education about which we hear so much. I shall never forget the first morning I spent in a "progressive" school. As I stood in the fifth grade room in which a friend was teaching, I wondered if this busy, happy place really *was* a schoolroom. The children were having what their teacher called a "work period." In one corner a group of boys were intent upon painting scenery for a play. The girls were making colorful, colonial costumes. Noticing that I stood interested, before a shelf displaying a collection of early American glass and china, one of the boys volunteered, "We are studying colonial history."

"Yes, the children brought those things from their homes," the teacher explained as she fitted a little girl's dress. "We will use some of them in the play the children have built around the life of Miles Standish."

My friend smiled as I stood in amazement at this new type of school activity. Here was no stiff sitting on chairs, no mechanical listening and reciting. Here was an active, free, *real* child experience.

Now it was not out of idle curiosity that I had visited this school. For years I had been trying to teach religion, and here at last, in a secular schoolroom, I found the look of interest and joy in children's faces which I had missed too often, as I had looked about the tables of my own junior department in the church school. "Why could not these same methods be used in the teaching of religion?" I asked my friend after the children had gone.

"What!" she exclaimed, looking blank. "Do this kind of teaching in a church?"

"Why not?" I challenged her.

"Well," she looked thoughtful, "I haven't been to Sunday school for years, but if it is as it used to be. . . why, it is ridiculous to think of this," she swept the room with a glance, "It is absurd to think of this kind of teaching in a church. You would not have the room, and you wouldn't have the time. You *certainly* would not have the freedom to experiment! And teachers, where would you get teachers with the right kind of training for this kind of teaching?"

With that last question she had me. I did not know the answer, but I felt impelled to try to find it because, from that morning, my interest in progressive education grew. I could not get rid of the conviction that this new approach to the learning of secular subjects could and should be used in helping children to learn how to live, that is in religious education.

Moreover, it was interesting to find woven like a thread through all I read on this new education the same troubled question. Where, where were teachers to be found with personalities rich enough, spirits sincere enough, minds sufficiently unprejudiced to put these beautiful theories into practice? Normal schools were still graduating teachers prepared to hand out stereotyped material with little or no allowance for individual differences among pupils. Teachers were not being imbued in these schools with the philosophy of learning by living, learning as a sort of by-product, so to speak, of living. Instead their heads were filled with factual knowledge which was to provide them merely with something definite to teach. And this something to teach, by the way, is sometimes sadly under-emphasized by enthusiastic progressives. But where were the training schools which were turning out graduates who knew exactly how, for instance, to meet life situations as they arose? Obviously, textbooks could not contain such cut and dried information for who can foresee life situations except in a general way?

A human life, like a plant, can grow only where it is. The soil of its present experience is the only place its roots can reach. Leadership ability also emerges from what people do now. This article describes leadership training "on the job!"

The conclusion reached after much reading on the question of teacher training for progressive education was that the philosophy of learning by doing is as applicable to the teacher as to the child. The concensus among progressive leaders is that teachers must receive their most valuable training for progressive teaching *as they go along*. Well then, here was the answer for religious education as well. We must learn how to use the new approach to religious teaching by *using* it! But how, when, where are church school teachers to find the time, the freedom for experimentation, the space which practice in the application of even a modified progressive program demands? The way in which this question was answered for me and my "Teacher-training Class" may be suggestive to others interested in making their teaching of religion more vital.

For months I had felt that the work in leadership training which my girls and I were doing was mechanical, not very productive. It was practice we needed. We needed actual contact with little children in the application of some of these things we talked of from Sunday to Sunday; so that when a teacher at the local Children's Home asked me to help her with her Sunday school problem, I knew that our opportunity had come. Here was a laboratory in which we could work, a place in which we could learn, by doing, to meet life situations, and to try to apply religious teaching to them.

Our first efforts were with the four- and five-year-old babies at the Home, and they were discouraging. You have only to go into a similar institution for children anywhere to know why. Here we were studying such books as, *The New Leaven* by Stanwood Cobb, *The Child-Centered School*, by Rugg and Schumaker, trying to adapt their philosophy of freedom to a group of children who, of necessity, must be subjected to a life of monotony and routine. For weeks we encouraged, coaxed, and tried to get a spontaneous response from these blank-faced children, many of whom seemed enveloped in a fog of sheer apathy. We began to see that we had a situation on

*Washington, Pennsylvania.

hands which was not written up in any of the books, we held to our faith in the possibility of wakening rest through activity. We gave the children crayons paper, scissors and clay. We told them stories, ved them pictures, and encouraged them to enter into play. At last there began to be a gradual lighting up mall faces. Timidly, one by one, we saw individual onality emerge. It was fascinating, it was absorbing, use it was *alive.*

hen came the time when we felt we could organize forty-five or more six- to nine-year-olds into a pri- y department. Months of effort were given to organiz- given material (the Closely Graded Lessons used in t church schools) into "centers of interest" which the ds of the children seemed to indicate. During these ths we met weekly to plan and evaluate our work. used as a guide for much that we did a book written the staff of the elementary division of the Lincoln ool, Teachers College, Columbia University. It is ed, *Curriculum Making in an Elementary School,* and ery suggestive for religious education. This book ad- ates that the observed needs of the children furnish criteria for the selection of units of work. Well, we l only to keep our eyes half open to find as many eria for trying to meet our children's needs as we ld possibly use. For instance, there was the Sunday ernoon when Peter, a thin, big-eyed child who had t come into the Home cried during the entire Sunday ool hour. "Oh, he's always cryin'. He's a big baby!" ffed Anton, a boy with heavy, peasant features.

'He'll get over it after he's been here awhile," wisely in Julia Kaboska as she laboriously scrawled, "For- not to show love unto strangers" under a bit of free- d drawing she was doing of the furniture which, her ry had told her, was put into a certain room on a roof a man named Elisha. This "life situation" of a anger in our midst was so obvious that it was painful there is hardly a week, especially during the long, d winter, but some new child must adjust himself to overwhelming bigness, the strange newness of this titutional environment so that he may be sheltered and l.

Out of this incident then we chose a unit of work which s developed through several weeks, and we used as a nter of interest" the thought of reflecting courtesy and e, especially to strangers. The unit of work led into tudy of homes and customs of Bible times, it included telling and acting out of the beautiful stories of hos- ality with which the Old Testament abounds. The age was set," to quote again from the Lincoln School ok, by the appearance on the walls of the room of pic- es illustrating our stories, of posters made by the chil- en which expressed the thought of our discussion, of jects made of clay for use in the children's play-acting. e courtesy of the washing of a tired traveler's feet was acted with all seriousness. Then the members of the ss squatted in oriental fashion and were served animal ackers and water with much ceremony. And it was oductive, that unit of work. Hardly a Sunday but a w face appeared among us, and we, the teachers, grate- lly noticed a new interest among the children in the anger who was sure to be there.

Perhaps the most interesting of our "progressive" ex- riments at the Home was the pupils' council organized

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The Workers' Conference

A Plan for Using the April JOURNAL *as a Basis for the Program of the Workers' Conference*

MUCH is being said these days about "mental hygiene" and personal guidance. A great deal is being done through such activities to bring happiness and satisfaction to individuals who have found difficulty in making a proper adjustment to life. This field of endeavor has seemed to the Board of Editors to have such far-reaching significance for genuine religious life and such limitless possibilities for church school workers that this issue of the *Journal* has been planned to give special emphasis to this work.

In our eagerness to build up attendance, to have well-equipped buildings, to develop a staff of trained teachers, even to have a curriculum which is life-centered, we must not forget that after all when learning actually takes place it is an individual matter and that the individual is of supreme importance in our educational process. The importance of personal guidance in a program of religious education cannot be over stressed. More may be done to influence an individual's thinking and conduct in a very brief time in a personal chat or conference than may be accomplished in months or even years in group activities. Leaders ought, therefore, to be familiar with some of the best known methods of personal counseling, as well as the underlying principles in mental hygiene. Such a subject should be a topic of fresh interest and helpfulness for the workers' conference.

The outline suggested here is merely one approach to this vast problem. It is hoped that it will serve to stimulate interest to the extent that some significant plans will be worked out in local church workers' conferences. There is considerable literature available in this field.

See the suggestions given on page 11.

1. DEVOTIONAL PERIOD.

The devotional message and meditation might well be centered about either of the following articles or the poem by Dr. Shackford on page 5:

Editorial, "Let Not Your Heart Be Troubled"
Tibbetts, "Humanity's Need of the Christian Religion"
Sadler, "Faith and Fear"

2. WHAT IS MENTAL HYGIENE?

Before any discussion is introduced or plans made there ought to be a definite understanding of the meaning of mental hygiene. This might be presented through a group of illustrations of individuals and problems they have been helped to overcome. The following articles will serve as a guide in preparing clear and concise statements defining mental hygiene and describing the mental hygiene movement:

Lovell, "The Church and Life Adjustment"
Sadler, "Faith and Fear"
Teague, "Mental Hygiene—What Is It?"
Davis, "Developing Personality"

3. WHAT PLACE HAS RELIGION IN MENTAL HYGIENE?

This question should serve to point out clearly that leaders in this field realize that religion can be one of the most influential factors in developing attitudes which will make for individual happiness.

Sadler, "Faith and Fear"
Tibbetts, "Humanity's Need of the Christian Religion"

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On to Rio!

By Lawrence G. Calhoun*

RELIGIOUS education occupies a most important place in modern missions. Especially is this true of Brazil. The re-organization of the Brazilian Sunday School Union in 1928, when it became the National Council of Religious Education of Brazil and more recently the Evangelical Council of Religious Education of Brazil, together with the progress being made, all show the interest being manifested in religious education. The national churches now cooperating in the national council are directing their own programs and preparing their own literature. Already a beginning has been made on graded lessons. Their program also includes teacher training material as well as Sunday school lesson helps.

As the World's Convention date approaches, July 25-31, 1932—the Junta Executive is completing its plans. In its last stated meeting, the National Council of Religious Education heard Mr. B. H. Hunnicutt, Executive Secretary of the World's Convention, present a report of the progress of the preparation that has already been made.

Courtesy, Pan American Union

Avenida Niomeyer, Pedra da Gavea, Rio de Janeiro

A part of the spiritual preparation for this work is carried out through daily prayer meetings in the central office and through requests for prayer on the posters announcing the convention. Posters have already been distributed throughout Brazil and Spanish speaking South America. Already there have been encouraging answers from several countries in South America and Europe concerning interest in and attendance at the convention. From Portugal there has come a letter which tells of the sacrifice being made there by the Sunday schools in order to send representatives to Rio in 1932. A good delegation is promised from Argentina, many from the United States have signified their intentions to attend.

Here in Brazil promotion of the convention is being made through a series of regional conventions. At these conventions studies are organized about important topics of religious education. Besides the regional conventions, further interest is stimulated by the sale of convention stamps, there being a different series for the four years 1929-32. By the sale of these stamps the Sunday school pupils will contribute to the convention and at the same time gain an interest in the work.

Recently a friend has offered to duplicate the amount contributed by churches or individuals to the amount of ten contos provided it be contributed within six months.

Plans for the housing of the convention in Rio have been amply cared for. The mayor has granted the free use of the Municipal Theater for the meetings. The Minister of Education has granted the free use of the Escola de Bellas Artes for the exhibits. The Palace Hotel, only a block from the Municipal Theater, offers accommodations for headquarters. These accommodations together with the proverbial kindness and hospitality of the Brazilian people make Rio de Janeiro, the beautiful Brazilian Capital, ideal for the Eleventh World's Sunday School Convention.

To all denominations having work in Brazil the Rio Convention presents a wonderful opportunity to visit the work of the national churches and that being done by representatives of the different boards. Begin now to make plans to come to Rio in July, 1932.

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Free-Lancing in Leadership Training

(Continued from page 31)

in the primary department. Here children, against a back-ground of group living, were encouraged to do individual thinking for the good of the group. A girl and a boy were chosen by each class in the department to represent them in the council. The council met for fifteen minutes before each Sunday afternoon session with the superintendent of the department. Rules of conduct were made, plans for the department parties were discussed, reports of various committees on department activities were heard, sometimes worship services were planned.

There is much which crowds into mind to say about our experiences with these children whom we have grown to love dearly, much that makes us grateful for the opportunity of working with them. Summing it up, there is one result which brings to heart a positive glow; that is the memory of the happiness which we have seen on their faces at our coming to have "Sabbath School" with them, the sure knowledge that we have been able to bring to them color, joy, and real interest in the name of religious education.

But what of the teachers and their training? During our five year experiment there have been about twenty girls from different churches of the town in touch with our Children's Home Sunday School. Eight or ten of these girls have worked with us over a period of years, have studied and conferred and evaluated their efforts. We have all felt a need for a wider background of knowledge, both biblical and practical, with which to enrich our teaching, but it is safe to say that not one of us who have lived through these experiences with our children can ever again think of teaching religion except in terms of developing children through their own living.

Our school at the Home has been a far cry from a model school. Our actual accomplishment has never even approached our ideal, but the school has been a developing thing, it has grown, it has been *vital*. It has been this element of aliveness, rather than any perfection of performance which has made of this teaching experience the most joyous and the most constructive one I have known during many years of active interest in religious education.

The Riverside Guild

A Significant Program for Young People

By LUCILLE VANDIVER*

THE Riverside Church groups its people into organizations based upon age and purpose. Each group has its own officers drawn from its membership, is headed in turn by an executive secretary who represents the organization on the church staff. The Riverside Guild is a group of 350 young people between the ages of eighteen and thirty-five, working for comradeship and service, for the development of personality, and for the expression of religious ideas through the use of drama, art and music.

The Guild is governed by a board of directors chosen by vote from its own membership. This board of directors consists of the chairman, secretary, director of worship, director of social service, director of membership and reception, director of recreation and fellowship, director of finance, director of interest groups and meetings, and the director of promotion-editor of *Horizons*, the Guild weekly paper.

Each of the directors is the head of a department, and is associated with him a committee of five, each of whom in turn becomes a committee chairman for subcommittees, thus proportioning the work of the department. The Guild works on the theory that members are most interested when they are most active. Therefore, as evenly as possible, the directors divide the responsibility of the work among its membership.

The Guild has a certain definite program arrangement which is followed from week to week. Other events are scheduled according to the demands that may arise. On Sunday at 5:30 there is a tea for Guild members and young people of Guild age. Between two and three hundred young people attend this tea. About one-third of this number are strangers, curiously interested, or delegates from other churches who come to study the plan and program of the Guild. An adequate plan for handling the constant crowd is one of the major problems of the Guild. It is the purpose of the tea to preserve contacts between the members and to meet these new people. This hour is followed by a lecture at 6:30 on some subject of social, religious, or ethical interest.

There is an opportunity given after the lecture to ask the speaker questions. Some members of the Guild prefer a more intimate form of discussion. Therefore, a discussion group is held also at 6:30 in one of the club rooms under the guidance of an associate pastor. At the same hour there is a singing group who practice the hymns or music to be sung later in the worship service. This provides an active self-expression for those who desire it.

At 7:30 a service of worship is given in the assembly hall of the church. This service is open to the public and is attended by a congregation of four to six hundred each Sunday. This, perhaps, is the most unique activity of the Guild. The whole service is planned and conducted entirely by Guild members. A committee from the Guild plans the programs in advance and works out through groups which study some form of art to express the ideas which are believed to be of value. These programs go forward with the assistance of directors, designers, and musicians to a final presentation. The worship service is given in the following order:

MUSICAL PRELUDE
HYMN (*Congregation singing*)
MEDITATIVE THOUGHT (given to the audience through Scripture reading, poetry, short talk, or a Litany)
ILLUSTRATED MESSAGE (the central theme is illustrated most often by a play, but music, pictures, and pantomime have been used)
PRAYER
HYMN
BENEDICTION

The method of preparing these services is treated more fully under the discussion of the department of worship.

Thursday is the recreational evening set aside by the church for the Riverside Guild. Once a month there is a dinner at 6:30 followed immediately by a business meeting for members. It is at this time that new members are taken into the group, and matters of policy are discussed. Every Thursday, at 8 o'clock young people come in and go to the interest group which draws their attention. There is a dramatic group, chorus rehearsal, a crafts and art class, a sewing class, a Bible-study class, and a discussion group. There is offered also the purely recreational activities of ping-pong, volley ball, bowling, and gymnasium. At 9:30 the group gathers together for a general social line in the auditorium.

The position of the Guild as an organization in Riverside Church, across the street from Union Seminary, within a block of Columbia University, makes it a desirable gathering place for young people of different ages, interests, and background.

But this brings to the Guild an active problem in determining those seriously interested from those idly curious. It has been found necessary to keep a careful record of each person's attendance. Therefore, on Sundays and Thursdays, the director of membership takes a position at a desk near the door surrounded by boxes of card-indexed names. Only members are allowed to attend, or strangers personally escorted by Guild members, or new people who have been personally interviewed by someone in authority and given a card of admission. Last year 5,000 young people passed by the director of membership. The name of each person is recorded with an indication of the date not only of the first but of subsequent visits. Once in, hosts and hostesses selected by the director of membership introduce the strangers as they enter at the tea hour on Sunday, and answer any questions that may be asked. On Thursday as the crowd comes in seeking the interest groups in different parts of the church, a bulletin board indicates the rooms in which the groups may be found. Each group is provided with a hostess who will welcome the strangers and introduce them, explaining the activities involved.

It is also the work of the membership director and his committee to interview all new applicants for membership and determine their desirability for the Guild. Three requirements must be met: (1) The applicant must be seriously enough interested in the policies of the Guild to follow through some interest connected with it, or to

*Executive Secretary, The Riverside Guild, New York City.

share some responsibility. (2) The applicant must also be recommended by a Guild member who has been with the Guild at least one year. This Guild member can therefore guide the applicant into the activities, policies, and purposes of the Guild's work. (3) A questionnaire concerning the past experience—social, educational, and religious—of the applicant is filled out and filed with the membership committee. Information is thus given the directors which will help them in becoming acquainted with the applicant. The applicant becomes a member when his name is taken up before the board of directors, and voted upon. He is given a card of membership at the regular monthly business meeting of the Guild. Once a member, a personnel committee keeps in touch with the new members as well as the old ones to find out how happily they are located in their groups and in what direction their interests lie.

The director of meetings studies subjects of timely interest and secures speakers wherever available in the city to bring to the attention of the Guild an analysis of these subjects. This director is interested in establishing and carrying through interest groups of the intellectual and religious types. It is necessary for him to secure leaders and watch the numbers and personnel of each group. The new people come to know the director of meetings through the 6:30 lecture hour on Sunday. It is he who makes all announcements and introduces the speakers. Last year he brought before the Guild a series of social questions. This seemed timely because of the present consideration of the economic conditions surrounding unemployment.

The director of worship works with the executive secretary in the planning and presentation of the Sunday evening service. The executive secretary is chosen largely for her experience in religious drama and her interest in fine arts. It is she who makes the contacts with other churches and outside groups, and in the main, suggests the themes for the Sunday evening programs. The director of worship interests the Guild members in the several responsibilities of the program and carries through much of the actual work of directing the activities necessary for presentation. The purposes underlying this service of worship are: (1) The expression of religion through beauty. (2) The creation of new art forms which will carry over to a modern audience universal truth and inspiration. (3) The release of personality through the actual handling of these ideals. (4) The experience of worship that comes through actual participation.

The Guild is conscious of the fact that exceptional opportunity is given them for religious expression through ritual, drama, and art. Valuable ideas can be beautifully interpreted through rhythm, color, lights, and music. These programs have attracted an audience of people particularly interested in the less formal and more creative type of worship service.

All during the summer a small group met to read and talk over their ideas. They tried to determine what would be the most significant thought for consideration in the fall. They chose as the underlying theme for the October series "The Conflict Between the Spiritual and Material Forces in Life"—and used as a meditative thought "What shall it profit a man if he gain the whole world and lose his own soul!" A sequence was built up in the following four programs:

October 4—"R. U. R.," a play by Karel Capek

October 11—"The Evolution of Spiritual Values"
First Episode: The death of Socrates, from Plato's *Socra* *Dialogues.*
Second Episode: Nicodemus and Christ, from St. John, cha ter III.
Third Episode: A modern conflict, from "The House Bea tiful," by Channing Pollock.

October 18—"Dr. Faustus," by Christopher Marlowe

October 25—"Outward Bound," by Sutton Vane

The worship committee is broken up into a worshi study group; a program-planning group; a productio staff of directors, staging, designers, costumers, and make-up people; and a dramatic training group.

The programs are outlined two or more months in advance and are assigned several weeks in advance to the responsibility of a certain director, costumer, and designer. The program usually lasts an hour, though on the few occasions when a three-act play was given, the program was two hours in length. The usual rehearsal for an hour program is one to two weeks; for a three-act play it is necessary to rehearse three to four weeks.

Although the 7:30 service has attracted much attention in New York, it has not yet attained the ideal that the Guild has for it. Those interested in its development would like to encourage the writing of litanies, ritual, and drama, which grow out of the actual living experiences of the group. Although this is being done in a small way, the work has not yet reached the excellence which will give it meaning to another group.

The director of social service has interested a large group of Guild people in a personal investigation into the needs of certain organized charities of the city. They have helped to cheer the inmates of chosen institutions by giving them programs. They have visited the Seaman's Institute, Welfare Island, The Home for the Aged, The Home for Crippled Children, and the Association for Foreign Born Women. The social service department gives an average of three nights a week to these activities. Besides, they have worked on a careful survey of the recreational needs in a certain poor section near the church and are helping to meet these needs by actually working with the young people and children of this district.

The director of recreation is interested in the use of the leisure time of the young people. It is particularly important in a city such as New York where people work under great tension during the day, that they find some place for wholesome recreation. Young men and women work and play together in the Guild—even in their sports. There is no charge to any of the activities outside of an occasional affair. The Guild offers to its members a creative expression and recreational opportunity and, what is more important, the chance of meeting the opposite sex in a place where comradeship can be established.

The director of finance is responsible for the handling of a budget, half of which is given by the church, the other half raised by the members through voluntary subscription. The proportionment of this money to cover the purposes and activities of the Guild to the greatest advantage of the total membership, necessitates the organization also of sub-committees.

The director of promotion handles all information and publicity. She is the editor-in-chief of a four page paper published weekly under the name of *Horizons.* This name was chosen from the phrase "expanding horizons" as dis-

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Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR MAY

*By Elizabeth Harris**

IE FOR THE MONTH: *World Friendship*

May 1

To help children to understand that ny children have little chance to go to rch and to wish to remedy this condi-n.

TO WORSHIP: Jesus said, "Suffer the le children to come unto me."

: "I Think When I Read."

: "Our Dear Church" (See March, 12, *Journal*, p. 33.)

: BY SUPERINTENDENT: All of last month thought about our church and of the ppy times we have here. Last Sunday had an especially happy time as we d the rest of the people worshiped to-her.

I have been thinking about children ht in our own country who haven't an portunity to go to church. Many of m live too far away. I know a family t lives on a great big ranch. The chil-n have never gone to church or Sunday hool. They have never gone to day hool either. Their mother has been their ly teacher. Now they listen in on the lio, but that is the only church service y have. While their mother tells them e stories we love, so that they do have m, they haven't other children to work th them as you have. You can see that is impossible for them to dramatize, to ke record books, to make models of tent urches. It is difficult for them, too, to ite stories, poetry, and music.

There are other children who cannot go church and whose mothers cannot teach em. Among them are the children of e migrant workers. (The following tement from *The Friendly Farmers*[1], y be used or condensed to meet your n conditions.)

all people who come to this country and want rk on farms are as fortunate as Jeko. Among are many who go in great companies from farm rm, often from state to state, as the different ripen. These are called migrant laborers. nt means moving, traveling. These workers pick es when oranges are ripe, pick lettuce or aspara-vhen these are ripe, pick berries when berries pe. The different crops are often raised in dif-parts of the country, and the laborers have to om one place to another all the time. They live ps, and when they have finished harvesting one they move on, many miles and sometimes even eds of miles away. They can stay in one place nly a short time—perhaps for three months, per-only for six weeks.

you think what this means for the children? about going to public school? To church ? Can the children make friends? Would you to change your school three or four times a As a matter of fact, often the children can't school at all. Schools are planned for children live in one place all through the school year. the schools are full and there isn't room for new children. What would happen if twenty hildren came into your schoolroom at one time? the children almost dread to go to school because know that they will probably be behind in their because of having changed school so often, and soon their families will have to move again.

thers as well as fathers usually work in the . They have to start very early in the morning, of course it would be hard for them to get the en ready for school before they leave for the . And not only that. Often the children them-are taken out to the fields to work hard from ing to night, without any chance to study or even day.

ny people are trying to find a way by which the en of migrant laborers will have a chance to go school and church school, and to have friends. g those who are trying are the people of the hes. In some of the workers' camps there are

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[1] Turner and Harris, *The Friendly Farmers*. New York: The Friendship Press. Used by permission.

missionary teachers who conduct day schools and church schools for the children, and who move from one crop to another when the people do. You can see how much better this is than changing schools so often. These teachers need our help, especially as their schools are not supported by the state, as our schools are. I know we could help them by sending money or gifts.

(If another project fits in with your local or denominational plans, substitute it for the migrant workers project.)

PRAYER:

Our Father, we ask thee to help us to do something about the children who have no school or church. We want them to be able to learn about thee and about your love for all children. Bless the people who are trying to make this possible and help us to do our best, too. Amen.

DISCUSSION: What can we do about children of migrants (or whatever has been decided upon)? Among the acceptable gifts would be money (of course there are always many uses for money), song books, Bible pictures in sets, other beautiful pictures. Allow children to decide what, if anything, they want to do for the children who have little opportunity for attending church school.

May 8

INTRODUCTORY STATEMENT: Obviously this and the following services cannot be carried out without preparation on the part of the children who participate in it. No primary child should be asked to read or tell a story to the department until he is sure he can do so intelligently and with profit to himself and the others.

CALL TO WORSHIP: "I Was Glad When They Said Unto Me"

SONG: "The Quiet Sabbath"

SUPERINTENDENT: Last Sunday we thought of children in our country who haven't much opportunity to go to church. We have decided to make a gift to them. Shall we take our offering now?

OFFERING: Discuss the amount and the purchase of gift. This enterprise may be carried over a longer or shorter period as seems wise in each situation.

PRAYER:

Our Father, we pray for the children at ————. We thank thee that we could share our songs, and our Bible storybooks with them. We are glad that teachers are going to them to start church schools. Amen.

SUPERINTENDENT: We have just been talking about how we might help some children. I wonder whether we realize how much all the children of the world are indebted to each other. We have been preparing a box to send to a group of children in————. We received a few Sundays ago a gift for our own room. There are other kinds of gifts that we have received from people far away and whom we do not know. During the rest of the month I want us all to be thinking of how much people of different nations have given us. I am going to introduce Dora who is going to play that she is a little German girl. She will tell us a little of what we owe to Germany.

DORA:

My gifts that you love best center around Christmas. It was from my country you got the Christmas tree. It is said that Martin Luther introduced it into Germany and its use has spread to this and other countries. Then one of the Christmas songs children all over the world love best also came from Germany. It was written by the same Martin Luther, who first used the fir tree as the Christmas tree, or the Christ's tree. He composed the song "Away in a Manger" for his own children. Perhaps you would like to sing it.

SONG: "Away in a Manger."

DORA:

Another gift connected with Christmas is another song we love, "Silent Night," or "Stille Nacht," as it is in the German. Shall we sing one verse of it? Perhaps you would like to hear (or sing if they have done so before) it first in German.

SONG: "Stille Nacht."

DORA:

There are other gifts from people of my country. Among them are pictures. One is the picture of Jesus when he was a boy. It was painted by Hofmann, a German. (Show picture.) The other is the picture of Jesus and the children that most of us love more than any other picture. It was painted by Plockhorst, also a German. (Show picture.)

SONG: "God's Children Live in Many Lands."

SUPERINTENDENT:

There are two nations among many others which bring us gifts of flowers. Joan is going to play that she is Dutch and John that he is Japanese.

JOAN:

In the spring I bring you the tulips which we all love so much. (Shows tulips.)

JOHN:

And I bring you, in the fall, the beautiful chrysanthemum. (Show picture of chrysanthemum.) Sometime you are going to hear the story of Neesima, a Japanese boy who ran away from home in order to learn to read the Bible. Some Americans, Mr. and Mrs. Hardy, became his friends. They told him about God and about Jesus. After he went back to Japan he sent some chrysanthemum bulbs to these dear friends and from those bulbs came the first chrysanthemums ever grown in your country.

SUPERINTENDENT:

Jesus loved flowers, we know. Listen to what he said about the lilies. (Read Matthew 6:28, 29.)

SONG: "Long Ago the Lilies Faded."

PRAYER:

Our Father, we thank thee for all thy children everywhere. May we remember how dependent we all are on each other. Help us to love each other. Help us to want all the other children to have all of the best things—friends, good homes and schools and churches. May children everywhere know how much you love them and may they love thee. Amen.

May 15

THEME: *What We Owe to Other Lands*

CALL TO WORSHIP: "Make a joyful noise unto the Lord all ye lands."

SONG: "God's Children Live in Many Lands"

As we sing the first stanza, I am going to ask you to close your eyes, and afterward I am going to ask you what you have been seeing. You know what I mean, seeing with your minds, not just your eyes. Each of us will, I suppose, have a different picture in his mind.

SUPERINTENDENT: Last week you will remember we thought about the gifts we had received from three nations. Who can tell what they were? (Give the children an opportunity to tell.) Would you like to sing our German Christmas cradle song?

SONG: "Away in a Manger"

What other gifts have we received from Germany? Who will point to the pictures that were painted by German artists? Today Agnes is going to play that she is an Italian. She will tell us of a few of the gifts we have received from Italy.

AGNES:

My country also made you gifts of pictures. Some of those you love most were painted by Italians. These two madonnas ("Sistine" and "Madonna of the Chair"), perhaps the best loved of all madonnas, were painted by an Italian named Raphael. (Show copies or framed pictures if they are a part of your equipment.)

Another gift that you enjoy very much came from Italy. The radio was really started by an Italian named Marconi. He is still living. Perhaps through the radio we shall come to know and be friends with people all over the world.

SUPERINTENDENT:

We have another guest who will tell us of his country's gifts. Henry is playing today that he comes from India.

HENRY:

My country is making a great gift to the world just now through a man called Mahatma Gandhi. Gandhi is just as eager that his people shall be free as Washington and the others were that America should be free. But instead of telling the people to fight he is telling them that they must not fight but must win their freedom by peaceable means. This is a

new idea in the world and takes much courage. Often Gandhi's friends and followers become impatient and fight because they feel that it will accomplish what they want more quickly. Gandhi is always sorry and instead of punishing them for disobedience he punishes himself by going without food sometimes for a long time. He feels that real liberty will come when the people have learned self-control and when the rest of the world is convinced that India is able to govern itself.

PRAYER:

Our Father we thank thee for all our gifts from many, many sources. May we appreciate what each nation has to give to the world. May we wish also to share the very best that we have with other children everywhere. Amen.

May 22

CALL TO WORSHIP: "Make a joyful noise unto the Lord all ye lands."

SONG: "God's Children Live in Many Lands"

SUPERINTENDENT: We have been thinking about the gifts that we have from other lands. Shall we think about the ones from each country that we like best?

(Name the countries and let different children mention one thing about each country that they like. If there is time sing one of the songs, look at the pictures, or play a record.)

Today we shall have a visitor from the land that gave us the best gifts of all. Arthur is going to play that he came from Palestine.

(If this service is too long the references to the Old Testament may be omitted; or the service may be used for two sessions by using the Old Testament material on one Sunday and the stories of Jesus on the following Sunday.)

ARTHUR:

The Land that I came from brought us stories that people all over the world have come to love. These stories were told first, probably around the campfire in the evening. Then after the people had learned to write, the stories were written. Later these stories were put into the Bible. The oldest ones are in the Old Testament. Jack will tell us one of them.

JACK:

The story of Abraham and Lot (to be found in practically all graded lesson series and in *At School with the Great Teacher*[2] or "How Elisha Helped a Boy"[3]).

ARTHUR:

From my country also came the Psalms. As you know, they, too, are in the Bible. Shall we say the one that tells us how God is like a shepherd? You know in my country the shepherd takes very good care of his sheep. Sometimes he even gives his life for them.

UNISON:

"The Twenty-third Psalm."

SONG:

"The King of Love My Shepherd Is" (if the children know it).

ARTHUR:

The greatest gift of all that my country makes to the whole world is the gift of Jesus. When Jesus was here he wanted to help people. He invited people to come to him. He said:

JANE:

"Come unto me all ye that labor and I will give you rest."

ROBERT:

"Suffer the children to come unto me and forbid them not."

ARTHUR:

When Jesus was here he told stories to the people. Many of the stories he told were never written and have been lost, but there are many that have been put into the New Testament. We shall sing "Tell Me the Stories of Jesus" and read each story mentioned.

(Read from *The Children's Bible*[4] or a complete Bible. *The Children's Bible* is preferable when children themselves read because of arrangement and large type.)

PRAYER:

Our Father, we thank thee for all the gifts that have come to us. We thank thee especially for the gifts from the little land of Palestine. Help us to put into practice the teachings of Jesus. So shall we be real Christian boys and girls.

May 29

THEME: *The Gifts We May Give People of Other Lands*

CALL TO WORSHIP: Jesus said, "Freely ye have received, freely give."

SONG: "God's Children Live in Many Lands"

SUPERINTENDENT: We have been singing about God's children everywhere but we know that many of them do not know about him, or about Jesus. We have been thinking about the gifts we have received from others. Perhaps we should like to think about gifts we may give to people of other lands. The teachers will tell us some of the gifts we may make.

FIRST TEACHER:

We found that many of our best pictures were gifts to us from other lands. There are many children who have no pictures at all. I wondered whether we wouldn't like to make really beautiful scrap books in loose leaves so that they can be taken apart and the pictures sent to children who haven't any. One of my friends who lives in India told me of some children there who have no picture books nor any pictures on the walls of their houses. The same thing is true of many children in Africa and in China. How would you like to send them some beautiful pictures?

SECOND TEACHER:

We found that both the music and words of some of our best loved songs came to us as gifts from other lands. I wondered whether we wouldn't like to send a hymn book or perhaps a collection of the songs we like best to be given to children. There are so many countries where there are few beautiful hymns for children.

SUPERINTENDENT:

Shall we put these things on the board and we can be thinking about them?

THIRD TEACHER:

You know we talked about the Bible coming to us from Palestine. We have some Bibles in our library that we like to read. They have pictures in them so that even children who can't read English could enjoy them. Then there are many children in our own country who never have been told Bible stories. I wondered whether we couldn't send some children's Bibles to those children as our gift.

SONG: "Tell Me the Stories of Jesus."

PRAYER:

Our Father we thank thee for Jesus. We are glad we know him and what he did when he was here. Help us to be obedient to his way of living. We want other children to know him too.

Wilt thou help us to bring our gifts for others. May they be gifts we shall be glad and happy to offer. Amen.

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[2]Jeannette E. Perkins, *At School with the Great Teacher*. Boston; The Pilgrim Press.

[3]Elizabeth Harris, "How Elisha Helped a Boy," *Presbyterian Primary Teacher's Quarterly*, March, April, May, 1932. Philadelphia: Presbyterian Board of Christian Education.

[4]Sherman and Kent, *The Children's Bible*. New York: Charles Scribner's Sons.

JUNIOR DEPARTMENT WORSHIP SUGGESTIONS FOR MAY

*By Marie Cole Powell**

THEME FOR THE MONTH: *World Fellowship* (Peace)

We must realize that not in five worship services on five May Sundays can the Christian attitude toward peace be developed in a group of juniors. This is a task for the total junior curriculum. Genuine worship in the spirit of true world fellowship will result only from genuine experiences of world fellowship. Prayers for world peace will be sincere only when peace instead of war has been made to seem desirable to juniors. This is a problem which can best be met through some curriculum units in which the challenge of the world situation is felt and in which the need for turning to God in worship becomes very real.

The following worship suggestions will, if carried out, produce far more vital worship experiences, if there are periods of preparation (either on Sunday preceding the worship period or in a weekday session) in which sufficient background of information can be given and ideas so clarified through conversation that the ensuing worship experience will be a genuine one.

Three possible approaches to world fellowship through worship are suggested. Leaders, observing their own situations and group needs, can choose the approach which seems most nearly to meet those needs.

Approach A

THEME: *"The Church of the Adventurous Spirit—The Church of Courage"*

These are phrases taken from the selection "The Church of the Living God," which was used in last month's programs.

This approach will require some information and discussion about the ways in which the church in the past has been a pioneer in adventuring into the unknown, in doing hard things, in upholding unpopular causes. Help the juniors to see that in so far as it has been "a church of courage" it has followed Jesus' way of living. Juniors are old enough to face the fact that sometimes the church has forgotten the spirit of Jesus. We must keep it a church of courage.

The church can be brave in two ways:

1. Its individual members can be courageous as were Livingstone, Henry Ward Beecher, William Penn.
2. As an institution.

Just before America became involved in the World War, Mr. John Haynes Holmes, pastor of the Community Church in New York City, called his people together and spoke to them somewhat as follows: "My people, we are about to become involved in a World War. In our Community Church are people of all races. They represent races who are at war with each other. I believe that the church should have nothing to do with war, that war is wrong, that it is unnecessary. If I remain as pastor of this church, its doors will be open to all people. Germans will be as welcome here as French or English. I shall preach the truth about this war, as I see it. The church will not be used in any way to support the cause of war. If you do not agree with me, I shall be glad to resign as pastor at once." The people of Dr. Holmes' church voted that they wanted their church to be a "church of courage." They said they would stand by him and they did, even though some of the members did not agree with him personally about the war.

QUESTION FOR THOUGHT: Are there any adventurous things still to be done?

WORSHIP MATERIALS

Stories:

"The King's Hero," Closely Graded Series, Course V, Part IV, page 395.

Cotter and Jaffe, *Heroes of Civilization*, Little Brown and Co.
(As this book will be used in later worship services, it would be desirable for the leader to own it.)

De Kruif, *Microbe Hunters*, Harcourt, Brace and Co.

Griscom, *Peace Crusaders*, J. B. Lippincott Co.

Hymns:

"O Brother Man, Fold to Thy Heart Thy Brother," from *New Hymnal for American Youth*. (All three verses, emphasis upon verse 3.)

"Marching With the Heroes"

"These Things Shall Be, A Loftier Race"

"My Country is the World"

Poem of Challenge:

"Who Goes There, in the Night"

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!"

—THOMAS CURTIS CLARK.
Used by permission

Pictures:

Thayer, "Boy and the Angel"
Possible interpretation: Is this boy listening to an inner voice calling him to be a hero of peace?

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* Professor, School of Religious Education and Social Service, Boston University, Boston, Mass.

d garet Tarrant, "Behold, I Send You
1 ' This is a recent picture which may
e ured from Hale, Cushman, and Flint,
i)ylston St., Boston. Price $5.00.
pon what kind of adventures of peace
ight Jesus be calling American boys
id girls to embark?

Approach B

s: *"Heroes of Peace"*

Vle this approach covers somewhat the
n material as in Approach A, after the
worship service in which the story of
a King's Hero" might be told to stimu-
linking about different kinds of heroes,
worship service might center around
e of some hero of peace.

e should be taken that the worship
es be not merely biographical pro-
, but that the lives of these heroes
l be used to stimulate a real worship
ence in which the juniors express new-
ised desires to be followers of Jesus
s constructive way.

SOURCE MATERIALS

s:

ter and Jaffe, *Heroes of Civilization.*
N buhr, *Greatness Passing By,* Scribner's
ons.
scom, *Peace Crusaders,* J. B. Lippin-
ott Co.
idon, The Atlantic Reader, Book Four,
he Great Conquest, Little, Brown and
o.

a) "Heroes in Time of Peace"
b) "How They Took the Diphtheria Serum from Anchorage to Nome"
c) "Louis Pasteur"
d) "The Ends of the Earth"
e) Poem, "The Riders," by Edmund Vance Cooke.

ns:

ne as for Approach A.

er:

wish Prayer for Peace," from the *Un-on Prayer Book.*

it us peace, Thy most precious gift, O Thou
l source of peace, and enable Israel to be a
ger of peace unto the peoples of the earth.
our country that it may ever be a stronghold
ace, and the advocate of peace in the councils
ions. May contentment reign within its borders,
and happiness within its homes. Strengthen the
of friendship and fellowship between all the
tants of our land. Plant virtue in every soul,
nay the love of Thy name hallow every home and every heart. Praised be thou, O Lord, Giver of Peace.

Picture:

Tarrant, "Behold I Send You Forth." (Associate with this the poem, "The Riders.")

Unison Reading: "Evidences of Faith in Modern Achievement," from *New Hymnal For American Youth,* section on "Devotional Poetry and Prose," No. 507.

Approach C

THEME: *Worshiping the Same God*

This approach would build up a feeling of world fellowship through helping juniors to appreciate all that is finest and best in the religions of other races. The more experiences different races can have in common, the deeper will be their appreciation of each other and the friendlier the attitudes toward each other. Through trying to understand the religions of other people the juniors may come to feel that

Wherever man cries out to God
The living God is there.

SOURCE MATERIAL

Browne, Lewis, *This Believing World,* The Macmillan Co. (Story of the development of religions. Good background material for the leader.)

Leavens, Robert, *Great Companions,* Beacon Press. (Contains excerpts from Chinese, Indian, Japanese, and other religious literature.)

Section on "Each in His Own Tongue," *American Student Hymnal,* The Century Co.

Hill, Caroline Miles, *The World's Great Religious Poetry,* The Macmillan Co.

A Suggested Worship Service

Suggestions for a worship service to culminate this experience of sharing with other religious faiths in worshiping God.

PRELUDE: Selections from "The New World Symphony," Dvorak.

CALL TO WORSHIP:

(See March, 1932, *Journal,* page 34.)

HYMN: "Gather Us In, Thou Love That Fillest All" (Verses 1, 2, and 5. Use verses 3 and 4 if the faiths mentioned have been studied.)

THE WORLD'S SERVICE FOR GOD AND GOODNESS:

An Oriental speaks: "Though friends greet like strangers and strangers are unkind, this is my faith: love will wake in their souls. Though all men have different faces, different minds, this is my faith: one heart moves them all."

—SRI ANANDA ACHARYA

A European speaks: "We can only rise to God through the souls of our fellowmen. God is within you without doubt; but God is likewise in all men who people this earth. A solemn mission is ours; to prove that we are all sons of God and brothers in him."

—JOSEPH MASSINI

An American speaks:

"My church has but one temple
Wide as the world is wide,
Set with a million altars,
Where a million hearts abide.

"My church has no creed to bar
A single brother man,
But says, 'Come thou and worship,'
To every one who can."

—E. O. G. from *Poems of Justice* by Thomas Curtis Clark, Willett, Clark and Colby.

The Hebrew Prophecy: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.
For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
And nations shall beat their swords into plowshares, and their spears into pruning hooks;
Nation shall not lift up sword against nation, neither shall they learn war any more.

JEWISH PRAYER FOR PEACE

RESPONSE: "Omaha Indian Peace Song" (For tune, see *American Student Hymnal,* No. 314)

Down through the ages vast,
On wings strong and true,
From great Wakonda comes
Goodwill unto you—
Peace, that shall here remain.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

WORSHIP ACTIVITIES:

1. Bringing in pictures of or clippings about present-day heroes of peace.
2. Trips to a Jewish synagogue, a Roman Catholic church, a Protestant church, a Quaker meeting house.
3. Planning a worship program using worship materials of different religious faiths.
4. Composing a litany of peace. For suggestions see "What is Peace" in *Through the Gateway,* by Boeckel, p. 42-43.)
5. Making peace posters.

MAY SUGGESTIONS FOR LEADERS OF YOUTH

*By Elizabeth Hubbard Bonsall**

ay eighteenth is being celebrated around world as Goodwill Day. It was upon date in the year 1899 that the first e Conference was assembled at The ue for the purpose of promoting peace international goodwill. This conference, ing in Holland, called by the Czar of ia, and representing almost every coun-n the world, marks one of the first steps e direction of world friendship. In hon-f this day, greetings of friendship are from the children of one country to her, and radio messages of goodwill are dcast around the world.

ue worship services for this month are ned with this day in mind, the theme g *World Friendship.*

ue musical selections for the months will hosen largely from composers of other tries. Most of them are familiar, but is not convenient to use the ones sug-ed, make selections of your own, carry-out this same idea as far as possible.

ME FOR THE MONTH: *The Challenge of oodwill*

May 1

ME: *What Some Peace Heroes have Ac-mplished*

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*Swarthmore, Pennsylvania.

PIANO PRELUDE: "God of Our Fathers, Whose Almighty Hand"
(Tune: National Hymn)

CALL TO WORSHIP:

Leader: "He is a truly courageous man who never desponds."—Confucius

"There is no failure except in no longer trying. There is no defeat except from within, no insurmountable barrier save our own inherent weakness of purpose."—Elbert Hubbard

"Faith without works is dead."—St. Paul

Response: Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

HYMN: "America the Beautiful" (Tune: Materna)

This same hymn is being sung around the world by substituting the words, "O Canada," or "O Mexico," or "Australia," and adapting the words to tell of the beauties of the particular land which is mentioned.

BIBLE READING: "The Challenge which came to Moses"
Exodus 3:1-5, 9-12.

PRAYER: For All Workers

Guide, protect, and inspire, our Heavenly Father, all those who learn and labor truly to get their own living:
For men who face peril,
For women who suffer pain,
For those who till the earth,
For those who tend machinery,
For those who venture in far countries,
For those who toil in mines,
For those who keep house,
For those who train children,
For all who may serve the common good as pastors, physicians, lawyers, merchants, teachers, and for all social workers, leaders, and statesmen, we beseech Thee. Amen.

—From *The Grey Book,* published by Humphrey Milford, Oxford University Press, London.

PRAYER HYMN (*sung as solo*): Tune: Pentecost

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth;
Let broad humanity have birth,
Let there be deeds, instead of boasts.

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled;
God give thy wayward children peace.

—WILLIAM MERRILL VORIES

Copyright by the American Peace Society.

LEADER: Peace has its heroes who have risked and sacrificed their lives in fighting disease, ignorance, and sin. Let us honor these heroes and learn of their work.

FIRST READER:

"Sir, I salute you," said Major Reed of the United States Army as he stood before a young soldier who was about to let yellow fever be pumped into his veins so that scientists could find the source of its contagion. It is not every day that a major salutes a private, but Major Reed knew that he was in the presence of a hero.

Until this time, John Kissinger's work had been to wash the floors of a Cuban hospital, but while at his task he overheard the doctors speak of needing some-

one for their tests. Kissinger knew the suffering and horror of yellow fever, but the next day he offered himself, saying, "You can experiment on me if you want to." Dr. Reed looked at him in astonishment. Did he realize what he was saying? Did he understand what might happen? To which Kissinger replied, "Yes, I understand. I'm willing to try."

For eight days Kissinger lay at the point of death with yellow fever, but during that time the doctors learned more about this scourge of the tropics than they had learned before in eight years. While Kissinger pulled through, he has never been well since, having to go about on crutches and in a wheel chair a good part of the time. But he has the satisfaction of knowing that he has helped to rid the world of the danger of yellow fever. The other day he said, "Of course it was hard, but I should do it all over again, if it would help."

—From *The Literary Digest*, Jan. 14, 1928.

SECOND READER:

For hundreds of years people have longed to fly through the air, but it has seemed an impossibility. During the Middle Ages a number of attempts were made at gliding, but jumping from high towers was dangerous work, and usually ended disastrously. With the discovery of gases in the eighteenth century came the experimenting with balloons. There was great excitement in France when one day the king and royal family and thousands of spectators watched the ascent of a balloon carrying a sheep, a cock, and a duck in a basket underneath. These were the first aerial passengers to reach the ground in safety again.

Not long afterwards balloons were made large enough to carry men. But except for observation purposes, people have not been satisfied with balloons, as they are slow and awkward to manage. The "heavier than air" machine was the goal, and scientists in France, Germany, and the United States were willing to sacrifice their lives in experimenting, amid the constant jeers, "It can't be done."

In spite of ridicule there were two brave boys from Dayton, Ohio, who decided to work on a flying machine, no matter what happened to themselves. They selected Kitty Hawk as a favorable place for experimenting, as the sand dunes made a soft place to land, and the weather conditions and seclusion were suitable. An observer describes one of the trial flights by telling of the terrific thrill that came when suddenly there was a throbbing murmur, and a hazy rectangle began to rock its way across the sand. The first flight was a short one, for the operator found himself making straight for a dead tree, and brought the plane to earth. Another start was made, and this time a height of sixty feet was gained and the machine flew for several miles.

Progress in aviation has been rapid since this time, but we must not forget the pioneers who risked everything to make this possible.

THIRD READER:

Our large cities owe a debt to workers like Jacob Riis and others who have improved the living conditions of the poor. Riis came to New York from Denmark, and in his efforts to earn a living was forced to live in the poorest section of the great city. Later on, when he became well-to-do, he did not forget what he had seen in the slums and alleys. "One half the world does not know how the other half lives," thought Riis. "If they could only get together more often, I am sure it would be better for both." And so Riis worked tirelessly; writing books, lecturing, and showing pictures of the unnecessary suffering of the poor. His life was in constant danger as he went into unhealthy tenement houses, and investigated back alleys at all hours of the night. But he felt rewarded for his work when he found that some of the most unhealthy places were being turned into parks and playgrounds, and that health centers and libraries were being established.

LEADER:

"There are two classes of people in the world: destroyers and builders. The day of the destroyers is past. The future belongs to the builders. It is they who are marching on—soldiers no longer, but farmers, artizans, scholars, and business men, walking the ordinary peaceful ways, and making the world a better and happier place to live in. The old dark war-clouds are behind us. Our forces are toward the light. From fear to courage, from selfishness to brotherhood, we are

Marching On.

HYMN: "Watchman, Tell Us of the Night"

BENEDICTION:

We thank thee, O Father, for the heroes of peace who have worked and given their lives for the benefit of humanity. We realize that many of them are unknown and have lived and struggled in obscure places. May we, like them, work not for fame or glory, but for the benefit of humanity, and in praise of thee, our Creator and Protector. Amen.

May 8

THEME: *Appreciation of What Other Nations have Given Us*

PIANO PRELUDE: "Andante Cantabile," by Tschaikowski. (May be used with violin.)

CALL TO WORSHIP: Psalm 117

Leader:
O Praise the Lord, all ye nations:
Praise him, all ye people.

Response:
For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.

All:
Praise ye the Lord.

HYMN: "All People That on Earth do Dwell"
(Tune: Old Hundredth)

This hymn is associated with Geneva, where it had its origin. The music, which is similar to a German chorale, was written by a French composer, Bourgeois, and first appeared in the *Geneva Psalter*, nearly four hundred years ago. It has stood the test of time.

SCRIPTURE READING: Luke 7:2-9

THE LORD'S PRAYER *(in unison)*

LEADER: The whole earth is full of the glory of the Lord. He has given poets, leaders, men of science, and teachers to every race and nation. Let us rejoice and be glad for the benefits which God has given the world from far and near.

FIRST READER:

Let me speak for Japan. The people of the sunrise Kingdom are naturally great lovers of beauty. Flowers, birds, and butterflies play an important part in their art and lives. To enjoy the blossoms of spring is one of the greatest pleasures of the Japanese. And they have tried to share this enjoyment with us, for the Japanese Government has sent to Washington a great number of cherry trees which have been planted along the waterfront, making a most artistic parkway near the Lincoln Memorial. When the blossoms are on the trees, thousands of visitors come every year to enjoy them. We all agree with the Japanese poet who wrote the following lines:

"A sword!—Why should one bring such a thing,
Who comes to view the flowers of spring?"

Aside from beautifying everything which they make, the Japanese people believe in education. There are practically no people in the whole country who cannot read or write. Japanese students have graduated from colleges all over the world, winning highest honors. Japanese doctors have made valuable discoveries in medicine. But aside from training the mind, Japanese teachers have wished to educate the heart as well. There is an old Japanese proverb which runs as follows:

"Hear-no-evil; See-no-evil; and Speak-no-evil."

It would be well if this were part of our teaching also.

SECOND READER:

The Germans are known far and wide for the discoveries which they have made in many lines. One of the most valuable has been that of the X-ray, which has simplified the locating of broken bones and saved untold suffering. German doctors have risked their lives in the study of tropical diseases, and have found cures for a number, making it much safer for Europeans to travel in hot countries.

Besides working in their laboratories, German scientists have traveled over the world. Among the most noted of these explorers is Humboldt, who visited the wildest part of South America, studying plants and animals as well as rocks and volcanoes. Humboldt was very anxious to have scientists of all countries work together for the good of the world. German archaeologists have dug up interesting ruins of ancient civilizations. In Bible lands they have thrown a great deal of light upon ancient customs and manners.

In music we are particularly indebted to the Germans, for Bach, Handel, Haydn, Mozart, Schumann, Schubert, Beethoven, Wagner, and Strauss form a most remarkable series of composers.

THIRD READER:

The American Indian is thought of more often for the picturesqueness of his manner of living than for actual contributions to the welfare of the world. And yet it was his patient work in planting and cultivating which has given us the following products: potatoes, maize, peanuts, cocoa, squashes, lima beans, tomatoes, pineapples, and pumpkins. We wonder how it was possible to live without these articles which we have come to consider as necessities. Many of them have become associated with other lands, but it is to the Indian that we owe these products.

Indian music has a distinctive rhythm, given by the drum, tom-tom, or rattle-box, while the melodies which are sung or played upon the flute have a rare charm. An effort is being made to preserve these melodies and record them before they vanish from the earth.

Camping out-of-doors, cooking over an open fire, and sleeping under the stars, are features which have received an impetus from the life of the Indian, and are contributing much to health.

FOURTH READER:

Italy is known as "The Mother of Civilization" for in this country so many of the arts and sciences have reached a high development. Italian paintings are loved all over the world for their beautiful rich colors. Michelangelo's statues are studied today by sculptors as possessing a power which is unsurpassable.

Italian scientists have added greatly to our comfort and welfare. Galvani and Volta have made valuable discoveries in regard to electricity and Marconi has made radio messages possible.

In music too the Italians have been leaders. ... musical names such as "piano" and "forte" ar... Italian, for that language was used by many ... helped develop the writing of music. The Italians ... to sing; the men and women at their work, and ... children in the streets. One of the greatest poets ... all times lived in Italy. Although his life was fu... hardships, it did not prevent his having the noble ... thoughts. He had faith in humanity which we ... today, as shown in the following line:

"Give Light and the People will find their own way."

May 15
(Goodwill Sunday)

THEME: *Building a New World of Brotherhood*

CALL TO WORSHIP:

Glory to God in the highest and on earth peace ... goodwill to men. Blessed are the peace makers for they ... shall be called the sons of God. Let the nations ... glad and let the earth rejoice for He shall judge ... world with righteousness and govern the people w... truth. Come, let us praise him.

PRAYER OF INVOCATION, asking for broa... sympathies and world vision.

HYMN: "Rejoice Ye Pure in Heart"

SCRIPTURE: Isaiah 2:4; Luke 2:11-14; Colos... sians, 3:11

HYMN: "Once to Every Man and Nation"

PRAYER: "For the Spiritual Union of Man... kind"

Eternal God, Father of all Souls; grant unto us such ... clear vision of the sin of War, that we may earnestly ... seek that cooperation between nations which alone ... can make War impossible.

As man by his inventions has made the whole world ... into one neighborhood, grant that he may, by his ... cooperations, make the whole world into one brotherhood.

Help us to break down all race prejudice, stay the ... greed of those who profit by War; and the ambition ... of those who seek an imperialistic conquest, drenched ... in blood.

Guide all statesmen to seek a just basis for international action in the interests of Peace.

Arouse in the whole body of the people an Adventurous Willingness, as they sacrificed greatly for War, so, also, for International Goodwill, to dare bravely, think wisely, decide resolutely, and achieve triumphantly. Amen.

—HARRY EMERSON FOSDICK

HYMN: "In Christ There Is No East or West," Oxenham

TALK: "Building a Friendly World"

Some facts about the cost of war are suggested here as evidence that we must have a friendly world.

A. The Human Costs.

10 000,000 known dead soldiers.
3 000 000 presumed dead soldiers.
13,000,000 civilians who died as a direct result of war, famine, air raids, exposure, malnutrition, massacres, submarine attacks, and deportations.
20,000,000 combatants and civilians wounded.
9,000,000 war orphans.
5,000 000 widows.
10,000,000 refugees.

B. Cost of Armaments. Between 1908 and 1913 the annual expenditures of the seven great powers on war preparations rose from $1,598,000,000 to $2,355,000,000. Between 1858 and 1913 it is estimated European Powers spent altogether $45,000,000,000, each nation for its own security. The World War nevertheless came, which cost them $337,000,000,000, in addition to the terrific losses of 26,000,000 soldiers and civilians dead from violence, disease, and starvation.

On July 28, 1929, President Hoover stated "that current expenditure (of the United States) on strictly military activities of the army and navy constitutes the largest military budget of any nation in the world today." During the three fiscal years, 1928-1930, the United States expended on its military and naval establishments $2,050,000,000, while Great Britain expended $1,670,000,000. In 1930, the nations spent about $5,000,000,000 on their respective military machines.

CLOSING PRAYER OF COMMITMENT

HYMN: "These Things Shall Be"

May 22

THEME: *Making the Prince of Peace Known Around the World*

Let the following be your watchwords:
He who hurts another, harms himself.
He who helps another, helps himself.

—TOLSTOI

PIANO PRELUDE: Selection from Beethoven

CALL TO WORSHIP:

Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

HYMN: "We've a Story to Tell to the Nations"

SCRIPTURE *(to be recited in unison)*: The Beatitudes: Matthew 5:3-12.

...t:

...Father of all mankind, we thank Thee for ... us Jesus to be our Savior and Guide. Fill our ... with a greater desire to learn of thy Love and ...h, and to share it with thy children in all the ... We thank thee for the missionaries who are ... working in far-away lands. We rejoice that ... land there are many who are joining the King- ... the Prince of Peace, and who are praying ...er which he taught his disciples:

...ORD'S PRAYER (*in unison*)

...R HYMN: "Lord, Speak to Me That I ... Speak"

...R: More than ever before does the ...d need the teachings of our Master, ...s Christ. Through the ages there have ... many individuals who have followed ...e teachings. But the time has come ... the nations of the world to do away ... hatred and suspicion and war, and ...s place establish truth and mercy and ...ice and love. Let us have in our hearts ...e of the teachings of Jesus, so that ... may more effectively work for the ...gdom of the Prince of Peace.

...NSIVE READING: (These responses may ... written on the blackboard, or prefer- ..., they may be given one to each class ...e recited by memory in turn.)

...r: Love your enemies, do good to them that ...e you, bless them that curse you, and pray for ... that despitefully use you.

...onse: Whatsoever ye would that men should do ... you, do ye even so to them.

...er: Put up again thy sword into its place: for ... they that take the sword shall perish with the ...ord.

...onse: By this all men shall know that ye are ... disciples, if ye have love one to another.

...er: Agree with thine adversary quickly.

...onse: Inasmuch as ye have done it unto one ... the least of these my brethren, ye have done ... unto me.

...er: Father, forgive them, for they know not ...at they do.

...onse: It is not the will of your Father which ...in Heaven that one of these little ones should ...rish.

...er: The Son of man came not to be ministered ...to, but to minister.

...onse: I am come that they might have life, and ...t they might have it more abundantly.

...ER:

...er, Help us to feel in our hearts the love for ...and for thy children everywhere. Bless each ...that we make for lasting peace.

... am only one,
...ut still I am one.
I cannot do everything,
But still I can do something.
And because I cannot do everything
I will not refuse to do the something that I can do."

—AUTHOR UNKNOWN

HYMN: "Jesus Shall Reign Where'er the Sun"

(These verses were composed by Isaac Watts, who is called the "Father of English Hymn-writers." Watts was never strong, but he worked hard at writing hymns, one thing which he could do well. As is the case with nearly all of his hymns, this one is based on a psalm, especially the words,

He shall have dominion also from sea to sea,
His name shall be continued as long as the sun.

This hymn was used on a memorable occasion when natives from some of the South Sea Islands met in a group not as enemies, but to worship the Prince of Peace.)

BENEDICTION:

Keep us through the common days, our Father, when we will work unthanked, unnoticed, and unknown; blamed sometimes and misunderstood. But keep before us the vision of thy Kingdom of Peace, and as we in our own lives overcome evil with good, may we feel in our hearts that we are helping to bring this Kingdom on earth, no matter in how small a way. Amen.

May 29

THEME: *Loving our Enemies*

PRELUDE: Selection from music of the American Indian

CALL TO WORSHIP:

This is the message that we have heard from the beginning, that we should love one another. Let us not love in word, neither in tongue, but in deed and in truth. There is no fear in love, but perfect love casteth out fear.

HYMN: "Abide with Me"

This hymn was composed under most trying circumstances. Some of the writer's best friends deserted him when he was depending upon their help. But he bore no feeling of resentment or injury for the harm done.

RESPONSIVE READING:

Leader: I say unto you, Resist not evil.
Pupils: Love your enemies, bless them that curse you, and do good to them that hate you.
Leader: He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
Pupils: Greater love hath no man than this, that a man lay down his life for his friends.
All: Now abideth faith, hope, and love, these three: but the greatest of these is love.

PRAYER:

Master and Lord, teach us to love our fellow men with a love like thine.
Illumine our souls with a knowledge of thy divine beauty and truth
That shall fill us with joy and peace.
Make us messengers of thy grace.
Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

PRAYER HYMN: "The Land We Love is Calling"

(TUNE: Webb, or All Hallows)

The land we love is calling,
From plain and mountain height,
Her valiant sons and daughters
To lift her beacon light;
From coast to coast the answer
Comes ringing loud and free,
"America, America,
We bring our lives to thee."

The soul-starved mountain highlands,
The need of countryside,
The city's creeping darkness,
Where sin and fear abide,
Shall see the marching thousands
That come from far and near;
"America, America,
Thy pleading call we hear!"

—SARAH JOSSELYN WILSON

From *The New Hymnal for American Youth*, Copyright by The Century Co.

MESSAGE:

Tourists who visit the historic battlefield at Gettysburg, are taken to see "Spangler's Spring." This spring furnished water for the wounded of both armies, when at the close of the fighting on the night of the second day's battle, both the Blue and the Gray sought here, together, a drink for their disabled comrades. Near this spring we might have seen a boy in gray lifting the head of a suffering soldier in blue, to offer him a drink. And also there were men in blue bathing the wounds of those in gray.

At this spring the law of love and mercy prevailed, in spite of the conflict which was continuing. In every war, no matter how horrible, there have been instances in which the men on both sides have shown love for one another, in spite of the fact that their countries were at war. Slowly but surely this spirit of love is gaining. We are glad that we may have a part in working for the time when there shall be no more war, but men shall live together as brothers.

BENEDICTION:

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence praise.

—WHITTIER

MAY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

...has been suggested that those respon- ...for the worship programs for the small ...l may make use of the ideas given in ...arious age-group programs. By care- ...studying these programs and choosing ... elements from them which are suited ...particular group, a wealth of materials ...ide available.

...e theme for this month is that of "World ...dship" or "Peace." An explanation of ...eason for the choice of this theme is ... in the introduction to the programs ...aders of youth. World Friendship might ...terpreted as Goodwill in themes for each ...ay such as the following:

...he Challenge of Goodwill"
...nderstanding Others—A Means to Good- ...will"
...eplacing War with Goodwill"
...eroes of Goodwill"
...oodwill—The Spirit of Jesus Throughout ... the World"

...suitable call to worship for the month ...t be:

...: Come behold the works of Jehovah, ...maketh wars to cease unto the end of the earth, ...breaketh the bow and cutteth the spear in sunder.
...NSE: O let the nations be glad and sing for joy: ... the peoples praise thee, O God, ... all the peoples praise thee.
Glory to God in the highest and on earth, peace, ...oodwill toward men.

*Research Assistant, International Council of Religious ...cation.

For the offering service, the following is suggested:

LEADER: Read the first two stanzas of "When Thy Heart with Joy O'erflowing"

RESPONSE: Sing last two stanzas of this song.

For suggestions as to the order of service, study any of the age-group services or the suggested order of service given in the "April Suggestions for the School with Combined Departments" in the March *Journal*.

It is suggested that the picture, "The Hope of the World," by Harold Copping, be secured and placed before the group throughout the month. This picture may be purchased through your denominational publishing house, or the Missionary Education Movement, 150 Fifth Avenue, New York. Price: Sepia, $.50; colored, $1.00.

May 1

THEME: *The Challenge of Goodwill*

UNVEILING OF THE PICTURE: Story of the picture used as an interpretation of the meaning of goodwill.

HYMNS: See hymns listed in Approach A, junior services.

STORY: Showing the bravery needed to stand for goodwill—"John Haynes Holmes' Church in the World War" in Approach A, junior services.

MESSAGE: "The Spirit of Love," young people's service for May 29.

POEMS: "The New Patriot" by Frederic Lawrence Knowles, to be found in *Poems of Justice* by Thomas Curtis Clark, or the following prayer poem:

O blessed Son of God,
In love and faith we plead
That thou wouldst bind our hearts and minds
In Brotherhood of Need.

Our Elder Brother, thou
Whose heritage we share;
Our kindred lives we offer
In Brotherhood of Prayer.

Thou didst the will of Him
Who sent thee from above
Thou sendest us as He sent thee
In Brotherhood of Love.

To serve thy kingdom, Lord,
To quiet sin's turmoil,
Do thou ordain and consecrate
Our Brotherhood of Toil.

Thou Man of Galilee,
O wilt thou live again,
Abide within, control, inspire
Our Brotherhood of Men.

May 8

THEME: *Understanding Others—A Means to Brotherhood*

HYMNS: "All People that on Earth Do Dwell" (See note in young people's service for May 8.)

TWO IDEALS

In Vacation Church School Materials

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"God's Children Live in Many Lands" (See also the use of songs in connection with readings in primary service for May 8.)

READINGS: Choose from the readings given in the young people's plans for May 8 and from those given by the children throughout the primary services for May 8, 15, 22, those best suited to the age of your group. Elements from both of these age-group programs about the same nations may be combined to make readings suitable for both age groups, or one primary child may give the reading from the primary service, and an older boy or girl give the reading about the same nation from the young people's service.

May 15

THEME: *Replacing War with Goodwill*
INTRODUCTORY STATEMENT: Give the explanation about Goodwill Day given in the introduction to services for young people.
HYMNS: See hymn suggestions in young people's service for May 15.
SCRIPTURE: See young people's service for May 15.
TALK: "Building a Friendly World," young people's service for May 15.
POEM: "Who Goes There, in the Night," Approach A, junior services.
PRAYER: "Jewish Prayer for Peace," Approach B, junior services.

May 22

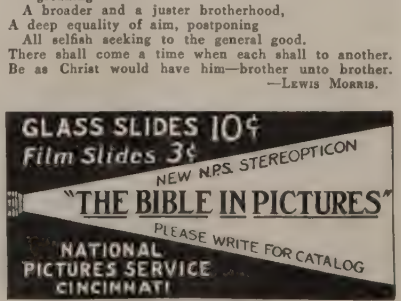
THEME: *Heroes of Goodwill*
HYMNS: "God Send Us Men Whose Aim 'Twill Be"
"Forward Through the Ages"
"Love Thyself Last"
READINGS: The leader's introduction and conclusion, and the readings on the heroes of peace in the young people's plans for May 1.
These may be supplemented or replaced by some of the source materials suggested in Approach B of the junior services.
PRAYER: "For All Workers," young people's service for May 1.
PRAYER HYMN: See young people's service for May 1.
BENEDICTION: See young people's service for May 1.

May 29

THEME: *Goodwill—The Spirit of Jesus Throughout the World*
HYMNS: "Watchman, Tell Us of the Night"
"Hail to the Lord's Anointed"
"Jesus Shall Reign, Where'er the Sun"
READINGS: The teachings of Jesus on peace, given as responsive readings in the young people's service for May 22, or
"The World's Service for God and Goodness," in "A Suggested Worship Service," Approach C, junior services.
PRAYER: See young people's plans for May 29.
POEM: From "Brotherhood"

There shall arise from this confused sound of voices
A firmer faith than that our fathers knew.
A deep religion which along rejoices
In worship of the Infinitely true,
Not built on rite or portent, but a finer
And purer reverence for a Lord Diviner.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another.
Be as Christ would have him—brother unto brother.
—LEWIS MORRIS.



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Current Film Estimates

The National Film Estimate Service

r Tomorrow (Marian Nixon, Charles Far-ox) Sentimental comedy of high merit, show-struggle of romance and poverty. Humble ers made appealing and convincing by excel-ing. Marian Nixon's work notable. Realis-rming, and thoroughly human.
Very good *For Y: Good*
For C: Perhaps

wsmith (Ronald Colman, Helen Hayes) l Artists) Notable screening of strong Sinclair novel of devotion to medical science and welfare. Directed with rare intelligence, tly acted by choice cast. Convincing er drama that deserves support of whole ent public.
Excellent *For Y: Very good*
For C: Beyond them

ne Lupin (John and Lionel Barrymore) M) The famous French detective novel d as smooth, sophisticated thriller. Finished by the stars as criminal and sleuth, but too Barrymore dialog, little Lupin action. Less ting than the book. One judge calls it, "The ore boys in Paris."
Good *For Y:* Doubtful *For C:* Doubtful

t of the City, The (Walter Huston) (M-G-M) s. gangland picture, redeemed only by 's splendid work as honest chief of police. arlow in usual role of cheap "woman in the fine Jean Hersholt absurdly used as big shot er. Ends with wholesale slaughter.
Hardly *For Y:* No *For C:* No

ind the Mask (Jack Holt) (Columbia) Violent y story about the conflict between the law and pe-ring, using every standard device to get se and scare. Just another thriller with heavy and heavier hero.
Waste of time *For Y:* Hardly
For C: No

Parade, The (John Gilbert, Renee Adoree) M) The fine old war-story masterpiece tricked sound. It helps some, but mere noise adds to what were already perhaps the best war ices ever screened. Such dialog as is attempted rs none too well with the original.
As good as ever *For Y:* Perhaps
For C: Hardly

ken Lullaby (Lionel Barrymore, Nancy Car-Phillips Holmes) (Paramount) Great picture, gly human, of aftermath of war. French German family, where he had come to atone he thought he killed. Convincing in its love, character. Strongly anti-war. Very sad and e. Finest acting and direction.
Excellent *For Y: Good but very sad*
For C: Hardly

iness and Pleasure (Will Rogers) (Fox) Thin, al farce-comedy plot, built merely to frame the l Rogers humor. As for acting, Will does g but be himself. Certain spots over-bur-d and hence less funny. Wholesome, elemen-amusing for Rogers' admirers.
Good of kind *For Y: Very good*
For C: Good

n (French production) (Talking Picture Epics) s effort to suggest advantages of Robinson e life over civilization, interestingly photo-ed on tropical island near Madagascar. Best ions, but direction is naive, acting mediocre, otives and actions are frequently absurd.
Poor *For Y:* Poor *For C:* No

ake (Wallace Ford, Olga Baclanova) (M-G-M) er attempt at shocking, grewsome drama, ting human dwarfs and monstrosities as actors. mental example of hideous taste in subject-r, plays up what is inherently repugnant to sensibilities. Industry should be ashamed.
Offensive *For Y:* By no means
For C: No

cks Had a Name for Them, The (Ina Claire, ll Sherman) (U. A.) More cheap exploitation sophisticated gay life—through clever gold-rs, "sugar daddies," smart-aleck dialog, inces-drinking. Glorifies cheap ideals, without a some motive in it until the "moral ending." amusing of its kind and well acted.
Depends on taste *For Y:* By no means
For C: No

und of the Baskervilles (English production) ish Ideal) Third Sherlock Holmes story to appear tly from England, with a third entirely new Holmes good, Watson better than two pre-g. Story vividly told, but the technic and tion are ordinary. Scenes of violent action ty and unconvincing. Interesting in many
Fairly good *For Y: Good*
For C: Good but exciting

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

House Divided, A (Walter Huston) (Universal) Grim, realistic story of life in northwest coast salmon-fishing village, notably well-acted, striking backgrounds. Over-violent and sensational. Unrelieved hardness and brutality of crude father toward his own son and the heroine are depressing.
For A: Hardly *For Y:* No *For C:* No

Ladies of the Jury (Edna May Oliver) (Radio) Mrs. Fiske's play made into mere laugh-producer, so nearly burlesque farce that satire and finer character values are largely lost. Unobjectionable, very laughable if one is not too critical, but gives little chance for Edna May Oliver's subtle comedy.
For A: Fair *For Y: Good*
For C: Fairly good

Lady with a Past (Constance Bennett) (RKO-Pathe) Sophisticated comedy about rich, vacuous people, to whom life is merely woman-chase. To succeed, be merely physical, not intellectual. Heroine supposed to have no sex-appeal until Ben Lyon, the playboy, skilfully teaches her how to exert it.
For A: Thin *For Y:* Better not *For C:* No

Lost Squadron, The (Richard Dix, Mary Astor) (RKO) Three world-war fliers become $50-a-day stunters in Hollywood. Satirizes America's treatment of veterans. Aims merely at sensation—daredevil stuff, super villainy, blatant heroics. Elaborately overdone in most respects.
For A: Hardly *For Y:* Doubtful *For C:* No

Man Who Played the God, The (George Arliss) (Warner) Beautiful work by Arliss in delightful picture of real intellectual and spiritual values. Fine rather than great, intensely human, and appealing. Thoughtful comedy at its best. Industry can be very proud of this one. All should see it.
For A: Excellent *For Y: Excellent*
For C: Probably good

Morals for Women (Bessie Love) (Tiffany) Country girl gets city job and elaborate love nest from boss, but loves country sweetheart all the time, of course! He appears—complications—finally marriage cleans slate. Heroine's drunken father furnishes comedy. Moral values utterly distorted.
For A: Worthless *For Y:* By no means
For C: No

Passionate Plumber, The (Buster Keaton) (M-G-M) Slapstick comedy, stretched to feature length, with Keaton doing his usual stuff in same way—sex twist achieved by having a gigolo in the cast. Mostly crude, elementary comedy, especially by Polly Moran and Schnozzle Durante.
For A: Hardly *For Y:* Hardly *For C:* No

Polly of the Circus (Marion Davies, Clark Gable) (M-G-M) Melodramatic story of common little circus girl and the near-tragic course of her love and marriage to young minister-reformer, pleasingly and convincingly played by Gable. Light, more or less improbable, but fairly interesting throughout.
For A: Fairly good *For Y:* Probably good
For C: Hardly

Road to Life, The (Russian production) (Amkino) Propaganda film, but skilful, absorbing portrayal of Russia salvaging its hordes of wild children, pauperized orphans of great war. Fine natural acting, striking technic, original camera effects. Grim, convincing picture of sordid reality. Much above ordinary.
For A: Unusual *For Y:* Mature
For C: Unsuitable

Shanghai Express (Marlene Dietrich, Clive Brook) (Paramount) Colorful, thrilling melodrama of characters on a Chinese train trip in tangled relationships. Excellent acting by heroine of very sexy past; by hero, who was her former fiancee; by villainous chief of revolution. Sombre, tense atmosphere of intrigue and violence.
For A: Good of kind *For Y:* Doubtful
For C: No

She Wanted a Millionaire (Joan Bennett) (Fox) Just another conventional movie. Poor girl wants rich husband and fine clothes—gets him but he proves horrible character—so back to the poor but honest hero, etc., etc. Nothing to distinguish it, but practically harmless.
For A: Mediocre *For Y:* Fair *For C:* Hardly

Silent Witness, The (Lionel Atwill, Greta Nissen) (Fox) Excellent British production, expertly screened from the stage play, and splendidly acted by notable cast. Intensely interesting from beginning to end. Human, appealing, convincing. One of the rare movies eminently worth seeing. Deserves support of whole intelligent public.
For A: Very good *For Y: Good*
For C: Little interest

Strangers in Love (Frederic March, Kay Francis) (Paramount) Another well-done double role by March. Thoroughly amusing situations develop when good brother masquerades as criminal brother after latter's death. Deftly played by March and Francis with good supporting cast.
For A: Good *For Y: Good*
For C: Little interest

Woman Commands, A (Pola Negri, Roland Young) (RKO) Melodramatic royal romance, intrigue and revolution in mythical kingdom with comic king. Negri excellent in highly emotional, sensuous role, her voice notably fine. Good cast, typical comedy by Young. One of Pola's best pictures.
For A: Good of kind *For Y:* Better not
For C: No

The Workers' Conference

(Continued from page 31)

Jaeger, "Sharing Life with Youth"
Baker, "For Every Child Spiritual and Moral Training"
Lovell, "The Church and Life Adjustment"

4. What Are Churches Doing in the Field of Mental Guidance?

A report of the significant activities of two centers in local churches may be found in:
Lovell, "The Church and Life Adjustment"

5. What Methods of Personal Guidance May be Utilized by Church School Leaders?

Various methods of dealing with different types of problems should be presented and discussed.
Davis, "Developing Personality"
Lovell, "The Church and Life Adjustment"
Scotford, "My Boy and His Future Job"
Jaeger, "Sharing Life with Youth"

6. Looking Ahead.

For several months there has been a series of articles on leadership training by Dr. Knapp. This month's article gives definite suggestions for planning next year's program and it is none too early to start plans for next fall. Likewise vacation church school time is almost here and, although general plans have probably already been made, it is time to plan specifically for the supervision and administration of either local church or cooperative enterprises.
Knapp, "Planning the Leadership Training Program for Next Year"
Offil, "Free-Lancing in Leadership Training"
Johnson, "Educational Supervision in Vacation Church Schools"
Vandiver, "The Riverside Guild"

What's Happening in Religious Education

THE Chicago Council of Religious Education has recently issued its annual report. From that statement we find that 1931 was a fruitful year in the work in Chicago. For example:

An aggregate of upwards of 500 churches have been assisted directly during the year in their local programs of religious education through Council participation—250 through vacation and weekday schools, 70 through leadership training classes, 50 through the drama tournament and 150 through city-wide and local church and inter-church school workers' and pastors' conferences.

During the year 21,700 boys and girls attended 200 church vacation schools.

Approximately eight hundred boys and girls of the Lake View Community were dismissed throughout the year from the public schools to attend weekday classes one hour a week for forty weeks.

Fifteen hundred church and high school young people declared themselves for world peace at a mass meeting under Council auspices in cooperation with The World Alliance for International Friendship Through the Churches.

The Adult Division published a fifty-page prospectus on parent education, and in cooperation with the Adult Education Council of Chicago has undertaken to interest the churches in putting on emergency programs of adult education in order to profitably occupy the enforced leisure time due to unemployment.

Seven hundred and twenty-two church school teachers have attended 49 leadership training classes within the year; more than 1,000 vacation church school teachers attended twelve down-town workers' conferences.

More than a thousand ministers have participated in Council programs.

Some 500 church school superintendents and teachers participated in three popular conferences on the subjects, "The New Lesson Materials," "How to Observe Easter," and "The Summer Session of the Church School."

Eight special problems have been studied by interested groups of directors, pastors, and church school leaders in serial conferences.

Forty-three local church dramatic groups, including about 500 people, took part in the drama tournament, putting on well-chosen religious plays more than 125 times to audiences numbering into the thousands.

Within the year the Council office has been besieged by thousands of personal and telephone calls, and numerous requests by letter seeking information and assistance.

Finally, despite one of the most difficult financial years in the history of the Council, with the cooperation of the denominational offices, scores of church schools, and contributing individuals, the department's budget was practically raised before the books were closed for the year.

DR. HUGH S. MAGILL, General Secretary of the International Council of Religious Education, spent the first two weeks of March in California filling a series of engagements arranged by the Southern California Council of Religious Education, returning by Denver where meetings were held under the auspices of the Colorado Council of Religious Education.

THE trial broadcast put on by the staff and office force of the International Council of Religious Education, under authorization of the Council, ran for six weeks, beginning February 21 and concluding Easter Sunday. Through the cooperation of the children's choirs of the First Methodist Church of Evanston, under the direction of Miss Sadie Raffety; of Professor and Mrs. Frank M. McKibben and Professor E. R. Bartlett of the department of religious education of Northwestern University; of Mr. Robert Caldwell, a student in Northwestern University; and of Mr. Jack Hazelhurst, of Hubbard Woods, who assisted members of the staff and office force in the broadcasting, the programs were greatly enriched. The children who took part were Rosie and Harrison Munro, Jean and William Burkhart, Rita McKibben, and Randolph Bartlett.

The fine response from parents, ministers, and directors has strengthened the conviction that a program over the radio should become a permanent and important part of the work of the Council.

THE John Milton Foundation, an organization formed with the purpose of providing Christian literature for the blind, is planning to issue a monthly magazine in Braille, containing comments on the International Uniform Lessons, and in addition some religious articles of a general nature. Such a magazine would meet a unique need, and it is the expectation that the various denominational boards and publishing houses will cooperate in making it possible. Dr. Lucius H. Bugbee, Dr. C. A. Hauser, Dr. Hight C. Moore, and Dr. James H. Snowden have agreed to prepare the commentaries on the Sunday school lessons for the first year, each taking one quarter.

Because of the large expense involved in the publication of material in Braille, it has been extremely difficult for the blind to secure religious literature which they can read. It is the hope that this enterprise can be carried out for approximately two dollars and fifty cents per year for each subscription, a price remarkably low. Because it considered the undertaking so worthy a venture, the International Council of Religious Education at its meeting in February, 1932, gave to it general approval and authorized the General Secretary to give such assistance as he could to secure its success.

NATIONAL Child Health Day will be observed this year as usual on May Day. This observance has large possibilities for community interest and activities in behalf of its children. Plans should be made well in advance for an adequate observance, in which, it is hoped, the churches will take a leading part, both in active participation and in hearty support. An editorial on this observance will appear in the *Journal* for May.

DR. CHARLES MACAULEY STEWART, formerly president of Garrett Biblical Institute, died at his home in La Jolla, California, on January 26, after a long illness.

BISHOP JASHWANT R. CHITAMBUR, the first native Indian to be consecrated a bishop in the Methodist Episcopal Church, and one of the outstanding men of the Nationalist party in India, will deliver the annual Commencement address at Southwestern College.

THE Abingdon Press announces the publication, beginning this year, of a new Christian quarterly, *Religion in Life*. The magazine deals with fundamental questions in the field of religion, presenting discussions by eminent religious thinkers. Among the articles in the first issue are the following: "Religion in Life," by Francis J. McConnell; "Religion in the Light of Contemporary Science," by Kirtley F. Mather; "The New Testament in 1931," by Clarence Tucker Craig; "Recent Excavations and Bible Study," by Ovid R. Sellers; "Religion and the Social Order," by Edward L. Israel. "The Idea of God in Recent Literature," by Harris Franklin Rall; "Theocentric Religion," by Henry N. Wieman. There are also reviews of significant publications in the field of religion.

IN a published Ph. D. thesis by Nevin C. Harner, Columbia University, entitled *Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States* there is a statement which summarizes the data gathered in answer to the question, "To what extent are the schools of the Synod in touch with the work of the State Sabbath School Association?"

The data at this point speak volumes concerning the efficiency of the finely articulated organization of the Pennsylvania State Sabbath School Association and support given it. Only four per cent of the 173 schools report no official contact with the program of the county and district units. Every one of the largest schools was officially represented in some Association activity during the time under consideration.

THE *Epworth Highroad* is a new publication launched this year by the Methodist Publishing House, Nashville, Tennessee, under the editorship of Dr. C. A. Bowen. The new magazine is sixty-four pages containing both specific program and "lesson course" materials for the church school and Epworth League sessions and also various types of general articles, poems, and stories of interest to young people. Study, play, social questions, articles on special topics of current world interest, interpretations of biblical times and scenes are among the matters considered.

IN CONNECTION with the World's Sunday School Convention to be held in Rio de Janeiro, Brazil, July 25 to 31, 1932, there is being arranged a Young People's Tour of Goodwill. It is under an interdenominational committee and is open to young people in the churches from sixteen to twenty-five years of age and to young people's leaders. In each place visited valuable contacts will be made with religious and civic leaders with other young people and their leaders looking toward a greater spirit of friendship and goodwill among the youth of North America and South America. Full information and rates may be secured from Mr. Owen V. Davis, 156 Fifth Avenue, New York.

MR. FRANK FIDLER, for several years Boys' Work Secretary for the Religious Education Council of British Columbia, is spending the present year in study in Toronto. He is taking his work in theology at Emmanuel College and his M. A. work at the University of Toronto.

American Institute of Sacred Literature of the University of Chicago announces a new monthly series of studies in ality for either individual or group The aim of the studies is to discover, h the psychological analysis of biblical ters, how characters of similar traits dern life should be understood, and eachers and ministers may be aided in ving in those to whom they minister st in human character.

IEN Dr. Joseph Beech, President of West China Union University, returns city of Chengtu, Province of Szechuan China, he will take with him the first ance ever seen in China outside the pal port cities, and perhaps the first ance owned by any missionary hospital ina. The ambulance is the gift of the y and students of Wesleyan University, etown, Connecticut, which has long interested in the mission in West , and an institution of which Dr. Beech honored alumnus. It was especially by the Ford Motor Company at a total f about $2,000.00; and it is estimated ransportation charges from New York Chengtu—by steamer and river junk—will n additional $1,500.00.

ambulance will not only enable the al staff to carry patients to its wards, will enable the doctors and nurses to ate and hold clinics in points distant the city. There are good roads for one ed miles in every direction from tu—though the city itself is off in the t west of China.

INTERNATIONAL EXHIBIT will be held in San Francisco this spring ting the best art work of students in dary schools throughout the world, ac- ng to an announcement by Evan F. t, founder and executive director of the Fellowship Congress. There will be ieces of art work contributed by ninety- ajor cities in the United States and al hundred from leading centers abroad. wing the International Exhibit, all en- are to be included in smaller exhibits will be shown in principal cities ghout the world.

is movement is being sponsored as part world-wide program for the building of will among the youth of all nations and reting to these youth the highest ican ideals. It has four major projects relate to secondary students throughout world, of which the International Art its are first. "The entire program," its r emphasizes, "has no relation in any with any political or sectarian league, ce, pact, or treaty . . . It has only to ith civilian friendships and the promo- of universal goodwill without which all cal schemes are of little avail . . . ."

ISS HAZEL A. LEWIS, the Children's Editor for the Christian Board of Publ ons and Chairman of the Committee on ious Education of Children of the Inter- nal Council, is going to the World's ay School Convention at Rio de Janeiro, il, where she will have charge of the ram for children's workers. Miss Lewis also participate in the post-convention of other South American countries in nterest of religious education.

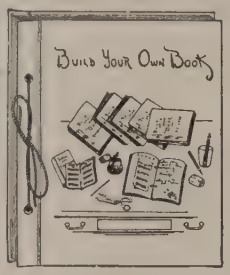
A MEETING of the International Committee of the Y. M. C. A. held recently, cis S. Harmon was elected general sec- y to succeed Dr. John R. Mott.

The pictures which appeared on pages 2 and 29 of the March *Journal* were of ys written and produced by Mrs. ulah Kenyon of Berkeley Baptist Divin- School, Berkeley, California.

The VACATION CHURCH SCHOOL

ONE of the very best ways to announce your Vacation Church School is by sending out invitations. They may be sent either to the children or to the parents. No matter which method you use you'll find that the invitations arouse the interest of the parents and increase the enrollment of prospective students. Their use will be effective especially among those with whom you have not been in close touch. $1.25 a hundred.

THE Director of Vacation Church Schools of one of our large denominations has prepared a scrap book to be made into a working manual for leaders and teachers in Vacation Church Schools. "Build Your Own Book" suggests the material which you will want to collect and also provides classified heads for its arrangement. Accompanying instruction sheets show how you can build the book for your own special needs. 50 leaves of kraft paper, cloth cover, 50 cents.



ONE way of keeping the attendance is to use an attractive Attendance Roll. Silhouettes of children decorate the heading. In the spaces outlined, the attendance for a period of five weeks may be recorded. They are decorative as well as specifically useful. 25 cents each.

THERE'S no excuse for not letting every one in your town know that you are planning a Vacation Church School this summer, when you can buy this Muslin Poster for the small sum of $1.00. It is practical for use either outside or inside the church.

IN order that you may wisely plan the quantity of supplies needed for your Vacation School, Enrollment Cards may be sent out a few weeks in advance of the opening day. These cards may be bought for 60 cents a hundred. They will also call attention to the fact that you are having a Vacation Church School.

LET us send you our catalogues which give full information about supplies for the Vacation Church School. Various kinds of posters and a wide selection of handwork materials are described.

TEXT BOOKS

Kindergarten (ages 4 and 5)

Helpers in God's World, by Clara L. White. $1.75

Beginners in God's World, by Elizabeth McE. Shields. $1.75

Primary (ages 6, 7, and 8)

Learning God's Way, by Carolyn Dudley. $1.75

Adventures in Friendliness, by M. Florence Brown. $1.75

Junior (ages 9, 10, 11)

A Junior Trail of Everyday Living, by Nellie V. Burgess. Write for price.

Seeing America for Christ, by Arthur H. Limouze. $1.75

Into All the World, by Arthur H. Limouze, $1.75

The Child in His World, by Paul Patton Faris. $1.25.

Intermediate (ages 12, 13, and 14).

**Ourselves and Others*, by Winifred Hulbert. Pupil's Book, 35 cents; Teacher's Book and Pupil's Book, 60 cents.

**Making Choices*, by Lydia C. Perrin. Pupil's Book, 35 cents; Teacher's Book and Pupil's Book, 60 cents.

**Becoming Christian Citizens*, by Elvin H. Fishback. Pupil's Book, 35 cents; Teacher's Book and Pupil's Book, 60 cents.

**Debtors to God*, by Roland H. Bainton. Pupil's Book (leatherette), 35 cents; Teacher's Book (leatherette), 35 cents.

**Our Church*, by Laura May Armstrong. Pupil's Book (leatherette), 35 cents; Pupil's Book and Teacher's Book combined, 60 cents.

**Discovering How to Live*, by Lucile Desjardins. Pupil's Book (cloth), $1.50; Teacher's Book (cloth), $1.50.

Early Heroes of the Faith, by Bertram C. Jackson. Teacher's Book (paper), 50 cents. This book contains lesson material only and is a study of The Acts.

For Ungraded Schools

Stories from the Great Library, by Arthur H. Limouze. $1.50.

*These books were prepared for the Week Day Church Schools but are suitable also for Vacation Church Schools.

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NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

Jesus In Our Teaching. By Clarence Tucker Craig. New York, The Abingdon Press, 1931. 146 p. Price $1.25.

Here is a plea by the professor of New Testament Language and Literature in Oberlin School of Theology to give Jesus and his life and teachings their rightful place in religious education. In his opening chapter on "The Dilemma of the Religious Educator," the author maintains that in the practice of religious education there should be a more thorough understanding of the historical Jesus. It is his belief that present-day religious educators are using inadequate and sometimes inaccurate information as "proof text" material in the solution of modern problems. There is objection both to what is used and how it is used. We too often read back into the life of Jesus our own points of view, and contend that Jesus will solve all our problems, when the solutions which we find may be ours rather than those of Jesus. The purpose of this book, says the author, "is to state in brief compass the present status of the research about Jesus and then to provide some suggestions in the practical use of those results. It attempts to offer a bridge between the work of New Testament scholars on the one hand and workers in the field of religious education on the other."

Following the first chapter, which briefly sets the stage, there are five other chapters: "The Problem of the Sources"; "The Historical Portrait of Jesus"; "Some Problems in the Life of Jesus"; "What has Jesus for Different Ages?"; "Modern Values in Jesus."

Certainly many religious educators will agree with Professor Craig's basic thesis that the Jesus of religious education should be the historical Jesus, and that the teacher of religion must know Jesus through the medium of personal experience. That even among recent graduates in the field there is a tendency toward a superficial, atomistic use of Jesus' teachings is evident.

For the general reader who has no background for a historical study of Jesus, this book may lead only to confusion, because, as in the chapter on "Some Problems in the Life of Jesus," the discussions are of necessity very brief and yet they deal with "touchy" matters. To many religious educators the book will be irritating because there seems to be little recognition of the fact that among religious educators there are varying points of view, and that not all need be indicted by the general charge of the author. Also, there may be a feeling that the author is better prepared to deal with questions of Biblical history than with procedures of religious education.

These are possible negative criticisms. However, the book does raise a basic question to which religious educators ought to give very careful thought, and for those who already have some Bible training it will stimulate thinking. —F. L. K.

Digging Up Biblical History. Vol. I. By J. Garrow Duncan. New York, The Macmillan Company, 1931. 275 p. Price $3.50.

The findings of recent archaeology in Palestine in their bearings upon the Old Testament are here presented by one who has been the director of some of the excavations. The material is organized by historic periods beginning with the cave-dweller period of about 3000 B. C. and continuing through the Hebrew conquest and occupation. The text is well illustrated with reproductions of many of the significant discoveries.

—H. C. M.

The Soviet Challenge To America. By George S. Counts. New York, The John Day Company, 1931. 372 p. Price $4.00.

Some Americans are sure that what is happening in Russia is all wrong. Some are sure that it is all right. But many more are sincerely concerned about it all, frankly ignorant on the subject, and eager to learn. For the last group (of which the reviewer is one) Professor Counts has rendered a great service in this book. He gives a clear exposition of the far-famed "Five Year Plan," indicates the progress which is being made, and points out its failures as well as its successes, though one cannot help feeling that he is quite enthusiastic about it all. His last chapter on "Education and Social Planning" is particularly stimulating. He contents himself largely with description, allowing the reader to feel the Soviet Challenge to America for himself, though he does indulge himself in the following two exquisite final sentences:

"But back of it all, even the excesses and the imbecilities, there stands a great and challenging ideal which the rest of the world cannot continue to ignore and which may in time serve to bring art, science, and philosophy into essential harmony. In the meantime, the leaders in American industry, politics, and thought, instead of dissipating their energies in the futile attempt to erect barriers against the spread of Communist doctrines, would do well to fashion an alternative program of equal boldness and honesty to discipline the energies and humanize the spirit of industrial civilization."

—P. H. V.

Sermons I Have Preached to Young People. Edited by Sidney A. Weston. Boston, The Pilgrim Press, 1931. 170 p. Price $1.50.

There is in this book a compilation of sermons by outstanding religious leaders of our day. Among these leaders are Harry Emerson Fosdick, Ernest F. Tittle, Charles R. Brown, and Albert W. Palmer. The sermon topics are very interesting, including some of the foremost problems of the present day, and the sermons are undoubtedly outstanding.

The title of the book is somewhat perplexing, for the sermons apply to adults as well as to young people. In fact, the language used in these sermons is adapted to the more mature college person and the educated adult. These sermons would make their greatest appeal to college young people.

—R. A. B.

Coming to Terms With the Universe. By Edwin McNeill Poteat, Jr. New York, Association Press, 1931. 85 p.

A brief study of the philosophy of religion.

Meeting the Challenge of Moder Doubt. By James Gordon Gilkey. N York, The Macmillan Company, 1931. 249 Price $2.00.

Many modern writers are discussing t practical problems of religion and condu Foremost among present-day leaders is J James Gordon Gilkey, Pastor of the Sou Congregational Church, Springfield, Mass chusetts, who is rendering an exceptional valuable service along this line.

In this volume he deals with the problem involved in the building of a vital religiou philosophy.

One does not read very far until he b comes conscious that the author lives clo to people and that he is a thorough studen of modern problems. There is simplicit a freshness, and a practicality in what h has to say which makes his message inte ligible to all types of minds. Such que tions as the following are discussed in th book:

1. The Source of Authority in Moder Religion.
2. Our Growing Knowledge of God.
3. Is God Interested in Individuals?
4. Modern Questions about Prayer.
5. Can Modern Christianity Transfor Character?

This book will be of unusual interest an value to teachers and leaders of youth. will, of course, be a splendid resource t pastors. —R. A. B.

Religion Follows the Frontier. B Winfred Ernest Garrison. New York, Harpe & Brothers, 1931. 317 p. Price $2.50.

The Disciples of Christ constitute the fift Protestant body in the United States in n merical strength, and is the only large bod which originated on American soil. Havin arisen in the frontier outposts of Weste Pennsylvania early in the nineteenth cen tury, the rapidly growing communion ha always followed the frontier. This volum which is a history of the movement, take its title from this fact on the assumptio that the story of the Disciples is an accura cross-section of frontier Christianity gene ally. A clear presentation of the salie historical facts is made the basis for an i terpretation by one of the most vigorous an progressive minds within the communion.

—H. C. M.

Heathen Rage. By Gerald Stanley Le New York, Richard R. Smith, Inc., 193 342 p. Price $2.50.

An ardent advocate of the coordination muscles, intellect, and emotions as the wa of health and personal efficiency appeals the professions for greater coordinatio among their efforts to make us "true an beautiful and good." Physicians, ministers lawyers, professors, and artists are all a dressed in a somewhat humorous vein an an informal, personal style, with many pra tical and some philosophical suggestions f making their service to humanity more e fective. The book is delightful readin even though one is not always quite su at what the author is driving.

—H. C. M.

We Believe In Prayer. Edited b Sydney Strong. New York, Coward McCan Inc., 1930. 210 p. Price $1.50.

This is a compilation of testimonies b one hundred prominent men and women many lands on the meaning and value prayer.

bed Arrows. By Roy L. Smith. York, Richard R. Smith, Inc., 1931. Price $1.50.

ompilation of fifty miniature sermons f six hundred words or less in length. vill be valuable resource material not o preachers but to teachers and lead- worship. Dr. Smith can say a great a few words.

—R. A. B.

ative Camping. By Joshua Lieber- New York, Association Press, 1931.

is an account of the program and ement of one of the camps of the r Youth organization. The camp de- d was first established at Pawling, New and later moved to Rifton. The auth- o was director of the camp from 1924 9, describes the work of the camp and ilosophy.

lls. By Satis N. Coleman. Chicago, McNally & Company, 1928. 462 p. $2.00.

s is an authoritative, unique, and in- ng book on a rather unusual subject. he outcome of studies made especially ie benefit of pupils in the Lincoln l, New York City, who were learning y Swiss bells in their Creative Music ls. They asked many questions con- g the making of bells, tuning, uses, of various countries, etc. These and other facts about bells have been in- d in this book by the Director of the ln School. It is a valuable source book hould make a definite contribution to wing appreciation of music.—G. D.

d, the Eternal Torment of Man. By Boegner. New York, Harper & Broth- 931. 165 p. Price $2.00.

theological treatise as striking as its this series of lectures delivered over the by "the Harry Emerson Fosdick of e" constitutes a worthwhile contribu- from the Theistic side, to the current e between Theists and Humanists. A documented presentation of current h philosophical thought is included. e author's viewpoint is that while some ns seem to ignore God entirely, the rity find him inescapable. For the saint ll as the sinner he is a haunting hun- a disturber of complacency, an eternal nt goading us on to higher aspirations more difficult achievements.

—H. C. M.

cial Study Series: History and raphy. *Babylonia and Assyria, Pales- and Syria, Days Before Houses,* and *tians of Long Ago.* By Louise Mohr. d by Carlton Washburne and Willard eatty. Chicago, Rand McNally & Com- 1930. Price: 60, 68, 60, 68 cents re- ively.

ries for juniors built upon historical and aphical facts. Some of them are val- as background materials for Old Testa- stories.

the Waters of Babylon. By Louis s. New York, The Macmillan Com- 1931. 222 p. Price $2.00.

e author uses the vehicle of a novel to nt with accuracy and vividness much e historical background of the prophetic d of Old Testament times.

rly Protestant Educators. By Fred- Eby. New York, McGraw-Hill Book any, 1931. 312 p. Price $2.25.

e book gives brief accounts of the life work of such men as Martin Luther, Melanchthon, John Calvin, and John

Bodyguard Unseen. By Vincenzo D'. Aquila. New York, Richard R. Smith, Inc., 1931. 279 p. Price $2.50.

A weird and startling autobiographical account of a soldier in the World War who as a result of a vision made the vow that he would not, under any circumstances, kill one of his fellowmen. With the making of the vow a strange power came into his life, and he felt utterly immune to any harm. A series of almost miraculous deliveries confirmed his conviction that a divine bodyguard was protecting him. The experiences which followed, in which he gained the reputation of being the Christ himself, form a remarkable story.

—H. C. M.

"Sister Phoebe." By Hiram Mansfield, Allenville, Wisconsin. Price, sample copy $0.25. A biblical drama in one act. It is the first prize religious play of the Wisconsin Drama Guild for 1931.

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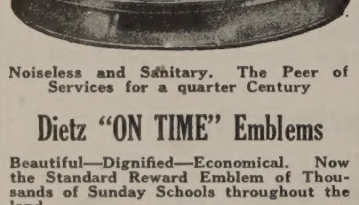

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The Conflicts of the Early Church. By W. D. Niven. New York, Richard R. Smith, Inc., 1931. 181 p. Price $2.00.

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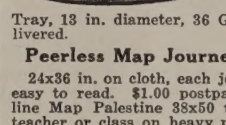

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r Every Child Spiritual and Moral Training

(Continued from page 15)

n what specific objectives for spiritual and moral nurture e agree, remembering that we are thinking in terms of child regardless of race, or color, or situation, wherever he ve under the protection of the American flag?"
t are the constituent elements of an environment that would ctorily stimulate this spiritual and moral nurture?
n what personal faith, what knowledge, and what technics the teacher and the parent be equipped for guiding this al and moral nurture?
are we as a church most effectively and most expeditiously vide the necessary training for all parents and teachers?

ile the charter may seem to have taken form quickly, ms and ideals, as has been pointed out to us before, been evolving over a long period of time; "molded e protective parenthood of the ages—a parenthood nger solely personal but rapidly becoming communal cooperative."

ay we close with President Hoover's personal letter npanying the charter:

ldren are our most precious possession. The Children's Char- as written by 3,500 experienced men and women, after many s of study. It condenses into few words the fullest knowledge e best plans for making every child healthier, safer, wiser, , and happier. These plans must be constantly translated ction. Fathers and mothers, doctors and teachers, the churches he lay organizations, the officers of government in the states ounties and towns, all have one common obligation—to ad- these plans of better life for the children. I urge upon you en larger interest in it.

t the churches assume their full measure of responsi- y for its realization. "For every child spiritual and l training."

Humanity's Need of the Christian Religion

(Continued from page 8)

are directly benefited by an existing order may delay solution which would be to the interest of the many. conceivable that science might outline the good life a long period of investigation and experimentation. human intuition and faith have already spoken. Long Hosea balanced the ways of living against each other decided upon love. Jesus found nothing higher in will of God than the way of love. His answer to the tion, "How shall a man live?" was to allow himself e lifted on a cross. Since then, there has been a grow- multitude of people who have become convinced that s was right.

the primary relationships in society, such as those nd in the home and among friends, love has been ac- ed as suggesting in its highest interpretation the good of life. But the devotion to each other's welfare h characterizes these nearer and dearer associations only just begun to reach the traditionally impersonal ations of people. The confused state of society pre- s many baffling problems which require a technical tment beyond the province of Christianity to render. the Christian religion can inject into the considera- s of those who wrestle with these grave difficulties e word about the spirit in which men shall deal with n other. This is no less than to declare the daring h that love, when fully understood, will be found to synonymous with God, and that the spirit and driving pose of Jesus are backed by the universe itself.

lumanity needs to be possessed by a commanding ideal. power of such an ideal to unify the will and to con- the life has been demonstrated unforgettably in the erience of the Great War. In the nation, scattered forces, cross purposes, competing interests were centralized and united in one dominating ideal. The experience of the nation was repeated in the individual. The author of *Madamoiselle Miss,* an American nurse, wrote: "Work has begun in earnest. . . Actually for the first time in my life I feel as a normal being should, in spite of the blood and anguish in which I move. I really am useful, that is all, and too busy to remember myself, past, present, or future." Or in another mood, men catch the vision of that better future, of which it is ever their nature to dream, and respond with answering courage to the call of Tennyson's "Ulysses":

> Come, my friends,
> 'Tis not too late to seek a newer world.
> Push off, and sitting well in order smite
> The sounding furrows; for my purpose holds
> To sail beyond the sunset, and the paths
> Of all the western stars, until I die.

To this deep human need for a soul-possessing ideal the Christian religion brings the conception of the Kingdom of God. The nature of that Kingdom does not come within our province to discuss. But that it will involve the transformation of every aspect of our social life many are willing to believe. The human will, under the influence of this ideal, will be mastered and unified, until the chief joy of life shall be to "seek first the Kingdom of God." Somewhere in this universe there is a scheme of life for man in his relations with his fellowmen. Already partly known, with the hint of much more to be known, this ideal has power to challenge the souls of men to move forward toward the more abundant life—

> "Strong in will
> To strive, to seek, to find, and not to yield."

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Planning the Leadership Training Program for Next Year

(Continued from page 24)

are ready to do this job we are planning. *Second,* we may "import" leaders from elsewhere—college professors, or directors of religious education, or state council or denominational field workers. *Third,* we may train some of our own people to meet our need. Many well-educated pastors and others would be ready to serve if they had the opportunity to attend a good two-week summer school, or a leadership conference especially for leadership training instructors, or if they were provided with some of the most recent literature in religious education. In one instance it took only the reading of ten or fifteen books by a capable and experienced normal school graduate to make of her an unusually successful instructor of courses for primary department teachers.

It is in this matter of securing leaders for the leadership training program that our churches must cooperate. By pooling resources it becomes possible to have more leaders and better. What one church cannot do, several can. Throughout this article, the local church has been mentioned much more than the community. Some may have gained the impression that inter-church leadership training schools are left out of the picture. Such is not the case. In most communities, it is absolutely essential that there be inter-church cooperation if even half the leadership needs are to be met.

What should be your leadership training program for next year? It should be what it should be; what it should be, you will have to determine. If the questions raised in this article serve to point some directions, that is all they can do.

Mental Hygiene—What Is It?

(Continued from page 9)

and older people whose behavior presents problems. The attitude of the public toward emotional and mental difficulties is in general unenlightened and harmful. Families are likely to feel sensitive about a case of mental illness, as if in this way a blow had been struck at the family pride. It is certain that sufferers in the early stages of nervous disorders often feel entirely unwarranted humiliation, and endure in silence feelings that might be entirely gotten rid of by the simple expedient of free conversation with some understanding doctor or friend. The treatment of mental disease is made more difficult by this attitude on the part of the public and on the part of the patients as well. The writer knows of one woman whose recovery from a nervous malady was retarded because she felt a sort of horror of the hospital in which she was being treated and even a fear of her fellow patients, all of this growing out of the foolish attitudes of the general public toward such matters. One of the helpful things that psychiatrists try to do for their patients is to free them from the tyranny of such feelings, so that they can think and speak of mental illness, including their own, without sensitiveness and with that frankness and objectivity which are essential to all wholesome thinking.

We should not forget that just as some of the world's best work has been done by people with inferior physical equipment, so some of its best work has also been done by those with more or less serious mental handicaps. Society, as well as the individual, has interests at stake.

In *Mental Hygiene, An Attempt at a Definition,* Dr. Frankwood E. Williams frankly says that good will and good intentions are not enough for the worker in the field of mental hygiene, but that expert knowledge is essential. However, he also stresses the importance of the contribution which may be made by those who are not expertly trained. The housewife who boils the drinking water and tells her neighbor about it has become an active participant in the field of public health. In the same way, "leadership in the field of mental hygiene must be an expert leadership, but accomplishment will depend on the activities of the many who may claim no expertness, but who come to have a relative expertness, nevertheless."

Here is an opportunity for the teacher of religion, who comes so close to the delicate problems of character, of personality, and of relationships both human and divine. If he is on the alert, he will be able to recognize certain types of conduct as indicating mental or emotional maladjustment, and through intelligent effort may develop real skill in meeting these difficult situations. One of his minor rewards will lie in the fact that he will be less disturbed than before by problem behavior, because much of our irritation manifestly comes from our own feelings of inadequacy.

Some happy people have a natural gift for understanding and dealing helpfully with others; for some it is a more difficult thing. However, we have here available in ever greater degree a method to be used in making possible for ourselves and for others that more abundant life which Jesus coveted for us all.

The Riverside Guild

(Continued from page 34)

tinctive of youth. This little paper is mailed to Guild members and supporting friends without charge, carrying the news of its membership activities and programs.

The Guild has unsolved problems to which much consideration is given, but the spirit of the Guild is commendable. Since the membership is made up of young men and women employed during the day in business and professions, all work must be done voluntarily during leisure time. That they will spend evening after evening earnestly trying to untangle some problem that faces them, testifies to the enthusiasm which they pour into the Guild activities. Though many of their ideals have not yet been achieved we know that the worth-while things never come easily. "Once we realize that the seeming senseless drudgery of the day-by-day living is the price of growing our souls, we will not grudge to pay. . . we will spend ourselves royally!"

The Public Schools and the Liquor Problem

(Continued from page 22)

these teachers in the public schools in their own work of moral and religious teaching. In local communities where individual teachers or principals are out of step with the teachers of the nation on this issue, it would be well for church leaders, without seeking to coerce such persons or limit their freedom of opinion, to see to it that through the local press and in other ways the citizens are informed regarding the official conclusions of the teachers of the country as a whole.